THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. IV. No. 20. NEW-YORK, SATURDAY, AUGUST 2, 1834. WHOLE NUMBER, 176.

Bishop Ken.

The name of Bishop Ken is so well known to our readers, that it would be superfluous to say any thing of his history. We have all been taught to admire him as the model of a Christian bishop, and to love the sacred bard who has given expression to our daily devotion in two of the best hymns of our language. We think that no good judge will accuse us of speaking without discrimination, when we give this character to the morning and evening hymns, the 164th and 168th of our present collection. There is nothing splendid in them: the imagery is scanty and common-place, and the versification, which is nowhere polished, is now and then somewhat rugged. But the sentiments are so natural, the words so simple, and the flow of numbers is, for the most part so easy, that no one can read them without believing music to be the language of nature. As we read them, we cannot realize that our thoughts are moving in the elaborated chains of measure and rhyme. The words are just such as the heart would choose. The whole is "artless as an infant's prayer." Pope says, "He moves easiest who has learned to dance;" and well he might say so, for he pronounced his own eulogy. The poetry of Pope and all his school was more the work of art, than the growth of nature. But Cowper and Wordsworth have brought us back to the simplicity of childhood; and we praise them and thank them for it. Any body that has watched an infant, and admired the native gracefulness of its motions, and the wonderfully accurate modulations of its voice, will not be surprised to learn that the greatest orators have found in infancy the best models of gesticulation and elocution. In this as in other things, the greatest attainment of art is to conceal itself, and look like nature. Judged by such a standard, we should say that the morning and evening hymns of Bishop Ken are among the purest specimens of devotional poetry in our language. For simplicity of diction, and fulness of meaning, they are a worthy accompaniment to our liturgy, and may vie with it in a resemblance to the gospels.

And yet Bishop Ken is so little known as a poet, that many will be surprised to learn that four volumes of his poetry, rather formidable for size, are to be found in the libraries of the curious. Whether the neglect is his desert, or the public's fault, we pretend not to judge. Probably if the matter were compromised, we should have a pocket volume of verse which the wild lover of nature and the tame disciple of art would both scorn to call poetry, but which, notwithstanding, a quiet Christian would love to read, and welcome it as

> "Verse, first traduced from angels, to incline
> Harmonious souls to hymn, and love divine."

One such extract we give to-day, and may give others in future.

I keep my Saviour still in eye,
For me he died, and taught to die;
Oft in my cell I call to mind,
How he himself to death resign'd;
Like him, my life I down will lay,
It shall be given, not snatch'd away.

My soul, O copy every line
Of this original divine;
On Jesus' votaries you must tend,
To wash their feet must condescend;
Your pleasure for sweet Jesus' sake,
In humble charities must take.

With zeal wash your own spirit clean,
From all concupiscence terrene,
When wash'd in penitential dew,
Then your baptismal vow renew,
What Peter wish'd for, wash all o'er,
And take great care to sin no more.

Wash'd in heart-purifying tear,
You must at Jesus' feast appear,
With food immortal to be fed,
That you nor hell nor death may dread;
Then sing a hymn of the like strain,
With that above of the Lamb slain.

A hymn for tribute every day,
To Jesus' love devoutly pay;
Your friends warn, counsel, cheer, instruct,
And to celestial bliss conduct.
To solitude like Jesus fly,
Your duty undisturb'd to ply.

There prostrate fall upon the ground,
With serious thought, and awe profound;
Should agony upon you seize,
Pray not for peremptory ease,
But learn your will to will divine,
Irrevocably to resign.

To watch and pray from Jesus learn,
Death's hourly threatening to discern;
Let fervor, as your sorrows rise,
Ingeminate your cries;
God will at last your prayers attend,
Or for support an angel send.

When to your dying bed confined,
Then, suffering Jesus, most remind;
If in sharp pains you lay and groan,
Like Jesus make no murmuring moan,
For patience at God's throne entreat,
And Jesus-like the prayer repeat.

God's love to all with zeal suggest,
And from the flame in your own breast
Fire other hearts, that they the name
Of Jesus' friends may humbly claim,
From God's love, love fraternal fire,
In which all Jesus' friends conspire.

Your foes both pray for and forgive,
And when you ceasing are to live,
Strong cries to love paternal send,
Into love's hands your soul commend;
In love's soft hands to bliss you 'll fly,
Taught by loved Jesus how to die.

THE CHURCHMAN.

SATURDAY, AUGUST 2, 1834.

Rhode-Island.—The proceedings of the Rhode-Island Convention contain reports from thirteen parishes. Of these, six appear to have been formed within a year, or little more past, under the auspices of the Rhode-Island Convocation. Owing to deficiencies in the reports of two of the largest parishes, we are not able to state the whole number of communicants in the Diocese.

At Providence there are two churches: St. John's, Rev. N. B. Crocker, Rector, and Grace Church, Rev. J. A. Clark, Rector. In the former, during the past year, 28 persons, of whom 9 were infants, have been baptized, 24 confirmed, and 20 added to the communion. In the latter, 85 persons have been baptized, (29 infants,) 176 confirmed, and 85 added to the communion. The present number of communicants in this parish, is 218. Their Ladies' Sewing Society have contributed $400 to the Convention of the Diocese, for Missionary purposes; and $50 to the Domestic and Foreign Missionary Society. A Sunday School of 36 teachers, averages 145 attendants. Beside which, is a Sunday School comprising 140 scholars and 18 teachers.

The congregation of St. Michael's Church, Bristol, have recently completed a new church, the pews of which were sold for $16,000. The Female Sewing Society, during the last year, have contributed $300 to the Clerical Convocation. The Sunday School library contains 400 volumes, and the school numbers 140 scholars, 6 male and 20 female teachers. The baptisms have been (2 infants) in all 18. Twenty-one persons have been confirmed, and 15 communicants added. The present number of communicants is 221.

In Newport there are two churches: Trinity Church, Rev. S. Wheaton, Rector, and Zion Church, Rev. John West, Rector. In the former, the total number of baptisms have been 17, of whom 5 were adults. The Sunday School numbers 180 scholars and 21 teachers, and has a library of over 600 volumes. The number of communicants is unknown to the Rector, in consequence of a new parish having been recently formed in the place. The new parish is Zion Church, which has been formed during the past year by the present Rector, at first a missionary of the Convocation. They have built a church, which is in readiness for consecration, and are prepared to support their Rector without further assistance from others. Baptisms, 6. Communicants, 32.

St. Paul's Church, North-Providence, Rev. George Taft, Rector, contains 123 communicants, and 100 Sunday scholars. Baptisms, 21. Confirmations, 18.

St. James' Church, Woonsocket Falls, Rev. Joseph M. Brown, Rector, reports 30 communicants. The Rector says, "The sweet spot upon the banks of the Blackstone, where now stands this lovely retreat for the worshippers of God, about two years ago was covered with forest trees."

St. Paul's Church, Portsmouth, is supplied by the Rev. J. Fenner, a Missionary of the Rhode-Island Convocation. The parish was organized in August last, and by December following a church was built, fitted for the accommodation of 300 or 350 persons. Five persons (adults) have been baptized, and 9 confirmed. The present number of communicants is 12. The Sunday School has 10 teachers, and the average number of scholars is over 40. In his report the Missionary observes:

"The Rev. Mr. Honeyman, who was appointed by the 'Society for the Propagation of the Gospel in Foreign Parts,' their first missionary to Newport in 1704, (as we learn from 'An historical Account of the Society, by David Humphreys, &c.') set up, in 1712, a lecture, and preached once a fortnight at Portsmouth.' From the time of Mr. Honeyman, until the present, the position has, it is believed, been unoccupied by the Church."

Christ's Church, Lonsdale, is another of the fruits of the Rhode-Island Convocation. A church is about to be built, of which a manufacturing company at Lonsdale have offered to defray one third the expense: another third is subscribed by the congregation, and for the residue they look to the Church at large. The Sunday School contains 95 scholars and 14 teachers. The adult baptisms for the last year have been 20. About $50 have been contributed by a Sewing Society to Missionary purposes. The Church is under the care of Rev. James W. Cooke, a Missionary of the Convocation. In his report to the Convention, Mr. Cooke says:

"A year since, the people almost universally were wholly unacquainted with the services of the Church, and deep-rooted prejudices were entertained against them. Not a single member of our communion was to be found in the whole neighborhood. There was one family, however, decidedly attached to the services of the Church, and to their zeal and efforts we are much indebted. The result is another illustration of the truth, that the Church needs only to be truly known, in order to be appreciated. Many of these prejudices have subsided, and the rest are fast giving way."

The Rev. Erastus D'Wolf, another missionary, under date of Westerly, June 9th, says, "We have a Sunday School consisting of more than 100 teachers and scholars," together with "a library of more than 200 volumes." The disputes concerning the Church lands at Narragansett, he adds, have been settled; and a parsonage is about to be built on a spot of ground near the church, consisting of 27 acres of excellent land. During part of the year this Missionary officiated at Pawcatuck, a village of about 700 inhabitants, which has never before had a resident minister.

St. Mark's Church, Warren, Rev. George W. Hathaway, Rector, is reported as being exceedingly prosperous both in its temporal and spiritual condition. A bell has been purchased for the church; a room has been fitted up in the basement for the Sunday School, capable of accommodating about 250 persons; and a resolution has been passed to enlarge the church, so as to add 24 pews. The Sunday School contains 100 scholars, 12 teachers, and a library of 200 volumes. The baptisms for the past year have been 51, of whom 38 were adults. The present number of communicants is 78, of whom 61 have been added during the last year. Mr. Hathaway remarks, "As our spiritual state has improved, a missionary spirit has proportionably increased among us."

Another church is St. Luke's, East Greenwich. In July last, the Rev. Sylvester Nash visited this place in company with the Rev. John Bristed, and,—in consequence of an arrangement between several gentlemen of the place, and the Rhode-Island Convocation,—began to hold stated services in August. Very soon a public meeting was convened, and a Church organized. The Vestry purchased an edifice which was then building, and on the 17th April last it was consecrated as a Church by Bishop Griswold. At the time the Missionary began his stated services there was but one communicant in the place; now, his report is, "Baptisms, adults 5; confirmation 8, communicants 9, funerals 2, Sunday scholars 93, teachers 6."

The Convocation has another missionary who has been usefully employed at Natick and Wickford.

At the time the Convention met, the parish of St. Paul's Church, Kingston, had no clergyman,—

"The lay delegate, however, made a verbal report, from which it would seem there were among that people several tokens for good. The Sunday School was flourishing. Several communicants have been recently added. And there was an increasing desire to have the services of the Church kept up. The former rector having resigned his charge, the Rev. Francis Peck was, immediately after the Con ention, by a previous arrangement, to enter upon this field of labor."

Geology.—We have no wish to revive the discussion of a subject in which most of our readers take no interest; but we cannot resist the temptation to fortify the ground which we have before taken on this subject, by the following quotation from the British Critic. The author under review assumes the usual hypothesis of the absolute uniformity of nature, and is led of course to account for the formation of the earth by ascribing it to the prolonged operation of causes now in existence. Having argued against the theory on scientific principles, the reviewer proceeds:—

"But we rest our chief objection to this opinion on its irreconcilableness, as we have said, with scriptural chronology. We know that many—and among them the learned divine and geologist to whom we have already *twice* referred—have suggested that we may regard the Mosaic days 'not to have designated ordinary days of twenty-four hours, but periods of definite but considerable length: such a mode of extending the signification of this term not being unexampled in other parts of the sacred writings.'

"To this we cannot accede. It would throw the most painful indefinitiveness over the Mosaic history. Do the advocates of such an interpretation assign to the seventh day the same duration as to any one of the other days? They must, if they would avoid the most glaring inconsistency—an inconsistency which would as much shake our belief of the inspired statements, as any one of the most contradictory geological discoveries.

"We feel equally opposed to a second construction of some theological writers—that the first verse of the book of Genesis simply records the creation of the unarranged chaotic *materiel* of the world, and then allows an indefinite intermediate period between it and the second verse, during which the crystallization of primitive and formation of secondary rocks might have taken place. We would prefer the successive worlds of geologists, in which, at least, we have the ornament of animated beings, to the cold and useless mass of a chaotic fermentation. What object could have been secured by such an arrangement? And beside, if God displayed his power by commanding beings into immediate existence, by instantly creating them in all the regular and *matured* possession of their different attributes, by introducing Adam, not as the infant, but the man—where the wisdom of breaking the analogy of conceiving our globe's birth to have been infantine, and tracing through an indefinite age its attainment of perfection?"

This, we think, is the only interpretation consistent with the respect due to the Scriptures. We cannot view the other interpretation—natural and just as we believe it seems to many—in any other light than as a strained effort to save the credit of the Scripture. Such an effort always unwelcome, is peculiarly so when as in the present case it is utterly gratuitous; the theory which is repugnant to the scriptural history taken in its common sense acceptation, resting on a sheer hypothesis, viz. the creation of the earth by means of the causes now in operation. We prefer taking the language of Scripture in its more obvious meaning and abiding by it at all hazards. True, as an author quoted in the review has well observed, the connexion of physical science with revealed religion is not *essential*, as in natural religion, but merely *incidental*, being "confined to such facts as happen to be mentioned in relation to the providential history of man and its object." Still as the reviewer adds, "These incidental, disjointed facts are scientific." In common with moral truths they rest on divine authority and may not be surrendered nor explained away. "But," says the geologist, is Scripture to be the "ultima thule" of our research? Are we to give up our discoveries and conclusions because of their discrepancy with Scripture? Having stated the question nearly in these words, the reviewer replies in language which we could wish every geologist to adopt.

"We answer, that as from our previous argument, we regard certain statements in Scripture to be irrefragable,—we are sure that the science as it advances will only approximate the nearer to agreement with them; they are as monuments of antiquity to the chronologer, which none of his reasonings or data ought to falsify; but as geology is only in its youth, as new discoveries and new inferences from them are ever soliciting our notice, let the philosopher keep his scientific creed in suspense; let his *present* disagreement with Divine Truth be a fresh reason for the ardor of his investigations, and at least let him not discredit a book whose harmony of parts, whose purity, whose fulfilled prophecies, whose moral successes attest its divinity, for the sake of an unsystematic mass of physical facts, which cannot yet be fully harmonized with themselves."

The following remarks on the language of Scripture in matters of natural history are not irrelevant. After expressing his dissatisfaction with all attempts to prove that the language of Scripture is strictly philosophical, and showing that many phrases, such as the "sides," "the ends," "the pillars" of the earth, must be regarded as of popular usage, the reviewer proceeds:

"But when the latter furnishes us with *natural history;* when, in recording those facts, which, under such a name must be classified, it no longer indulges in generalities, but becomes specific and minute; when it observes the chronology and physical relation of events,—then assuredly its statements ought to be accredited just as fully as when it details to us the rise and fall of dynasties, the arrangements of redemption, or the prospects of the Church. To understand its style as if it were metaphorical THEN, would be sapping the foundation of our faith:—for after such an admission of this principle of interpretation, we should be driven to view *all* Scripture as metaphor, and the beings whose existence it affirms would become but the sylphs and fairies of the imagination, the acts of the Gospel but an unmeaning drama, and the Deity but a shadow."

MISCELLANY.

From the Presbyterian.

GERMAN PHILOSOPHY.

Extract of a letter from a correspondent of the Baptist Register, dated Halle, Nov. 2, 1833.

The subject of language, especially the comparison of the German and English, is the more interesting here from its being viewed in new aspects. I find that the German scholars who cultivate English literature, give the preference decidedly to our old authors. Perhaps their attachment to the Saxon element of our language is not owing merely to its being kindred with the German. Words of Latin origin, after all, stand as exiles, and not as natives, in our mother tongue. They come as fragments, very convenient, it must be confessed; but being separated from the original stock, lose the power of reproduction. We cannot transfer a root with all its branches into the English soil, so that it will possess a vital energy, developing its varied powers in new forms and combinations. The word *celestial*, for example, though a good word of itself, is nevertheless a dead member in our language; it does not bring with it its cognate words and its primitive; it is a scion which does not grow and bear fruit. Comparing our language in its present state with the German, it appears like a beautiful piece of Mosaic, united by juxtaposition; whereas the latter is a living system, whose increase is not an accumulation of foreign matter, but a wider development of the original germ, the natural growth of a living substance. Its strength, like that of the Greek, is within itself, and its power of fresh production by new combinations is unlimited. I do not say that it is practicable to bring the English language to such a state. I merely express what I conceive to be the actual condition of the two languages, as explaining the ground of the preference which the Germans give to the older Saxon element of our language. It is here said that our modern literature has approximated to the superficial literature of the French. Another peculiarity, perhaps growing out of the former, and which seems to have a great influence upon the intellectual character of the two nations, is that the English abounds in fixed forms of phraseology, and that the German has new constructions on each occasion. So far as it relates to the English, every body knows it to be true. It is to be seen in our newspapers and journals, in reports of societies, in advertisements, and heard in sermons, and most of all in exhortations and prayers. Now, although the language of no nation may be perfectly free from this, there is certainly much less of it in German than English. That an original English writer is in some degree fettered by this circumstance, scarcely admits of a doubt, though to a great extent genius will breathe its inspirations into any language. In mental philosophy particularly, has the complaint often been made, that the (English) language is an imperfect instrument in expressing the exact coloring and modifications of new thoughts. Specific individualities must more or less be sacrificed where the mould of expressing thought is already cast in general forms. But at the same time it gives more unity to national opinions and feelings; it serves, like scientific classifications, to lay aside specific differences, and to retain generic resemblances, and thus blend the public sentiment in some measure into one mass. But among the Germans we find just the opposite state of things. Here the writer follows no beaten path. If his thoughts are new, his language is equally new. If he refines and subtilizes, his expressions become equally subtile. *He* never complains that his mother tongue is too gross and material to receive the peculiar stamp of his own thoughts. The *reader* is the only one that complains. Each original German thinker makes a new track in thought and in expression. They always fly off from the circle in tangents, and the people are consequently split into innumerable philosophical sects. It appears highly probable that this unparalleled flexibility of language has contributed, at least subordinately, to the subtility and even inanity of German philosophy, and to its want of a common and controlling public sentiment. Shall I, an uninitiated stranger, here hazard a remark about the philosophical illuminations which have burst upon this favored land? No man, who has not heard, from the living voice of all sorts of thinkers and dreamers, comments upon the various philosophical systems now prevalent in Germany, can imagine how great an accumulation they contain of profound absurdities. The grand and distinguishing principle of German philosophy in general seems to be that the plenitude of truth is to be sought only in the pure regions of abstract speculation. Consequently it scornfully rejects the inductive method of ascending from facts to general principles. It is *assumed*, contrary to all evidence, that the speculating faculty (*vernumft*) is a more infallible guide than perception through the medium of the senses. This higher faculty (as it is called) *sees truth directly*, as is in short the eye of God. Hence a German philosopher will, without any misgiving, assume as a self-evident principle the most extravagant paradox, and then intrench himself in the mere logical consistency of his deductions. Another philosopher will spring up, and by *a naked assertion* take another ground, because he will not submit to the bare authority of what his predecessor affirmed, and form a new sect on a basis just as insubstantial. There is consequently no progress, but all is fluctuation. Perhaps to some it may be edifying to be told by Fichte that in the proposition "Ich bin ich," (I am I,) and this "ich ist nicht nich tich," (this I is not not-I,) or algebraically $a=a$, is contained in the essence of all truth. Nothing can be-little a man more, in the estimation of a German, than to ask what is the use of these astounding propositions. Indeed it was told me by way of contempt, that an American gentleman arguing on the subject of witchcraft, asked his German adversary what was the use of a witch. These sages seem to think that none but a grovelling worm will stoop to inquire about utility, and that a man whose soul looks upward should aspire to something nobler than to the cold materialism of matters of fact. In order that a philosophical theory may gain ascendency, it is not necessary to *prove it to be true;* it is sufficient if it *charms.* Nor do these speculators reject the inductive philosophy because they can prove it to be false, but because they think it cramps their soaring genius. The power of *evidence*, and the authority of *truth*, are not felt. It is not therefore altogether surprising that the Platonic philosophy is revived; that the Ptolemaic system of astronomy is not without its supporters; that animal magnetism, a kind of witchcraft, or demoniacal influence, is believed all over Germany; and that the middle ages are not to be pronounced dark!

A few words by way of intelligence must close this communication. Great excitement has been produced by the attempt of the king, who belongs to the Reformed Church, to unite it with the Lutheran Church. The Rationalists, who are in favor of the union, have in some instances availed themselves of the accidental connexion with their evangelical monarch, and manœuvred so as to gain a triumph over the more orthodox Lutherans. Particularly is this true of Breslau. The king, who is so thoroughly orthodox that he would not allow a minister to commend in his presence Gesenius as a great man, has recently called Hahn, a mild and pious Lutheran, from Leipzig, and appointed him professor in the University of Breslau, in order to check Rationalism, much as he formerly removed Dr. Tholuck from Berlin to Halle for the same purpose. The University of Leipzig has sustained a great loss parting with that excellent man. The prospect is that the present will be a sad year to the University of Halle. Within a few months, Dr. Sprennel, one of the greatest botanists of the age, and the author of the celebrated "History of Medicine," has died. Dr. Meckle, who it is said may dispute the palm with any man living in anatomy, is at this very moment struggling with death; and Dr. Gesenius, who for some weeks has been apparently recovering from his pulmonary complaint, has another relapse from which there is little probability that he will again recover. He undoubtedly deserves a high rank as a Hebraist, for the industry with which he has collected, and the lucid manner in which he has stated the facts of the Hebrew grammar and lexicography; but his reputation is already obscured by young aspirants, whose profound researches in the philosophy of the language have done much, and promise more, for the advancement of sacred philology. Ewald, of Gottingen, is undoubtedly a much deeper thinker than Gesenius, and his Hebrew grammar is regarded as having a much higher authority than that of the latter. Even Huffeld, of Marburg, the disciple of Gesenius, will probably be a successful rival of his master, and compel him to take the third rank. The articles which he has written in periodicals are referred to as authority by the greatest critics of Germany, and his Hebrew grammar, of which one number has appeared, has created great expectations. He will undoubtedly be the successor of Gesenius in Halle. Professor Pott, the younger, arrived here from Berlin a few days since, and will soon commence his lectures on Oriental literature. He is a distinguished disciple of Bopp, and is a young man of great acquisitions. Professor Hengstenberg, of Berlin, has commenced a course of numbers in his evangelical paper on the subject of the Sabbath. He has thoroughly examined all that has been written on the subject from the time of the Christian Fathers to the present, not omitting the recent discussion in America. But though his object is avowedly to produce in Germany a more sacred observance of the day, I fear he will not satisfy the feelings of English and American Christians. Tholuck has recently published a volume on Christ's Sermon on the Mount. It contains a thorough analysis of all the critical works extant relating to that part of the Gospel, and is valuable not only as a treasury of philology, but as the depository of his researches of Christian ethics. It is his most elaborate production. His chief object is to take this brief summary of Christianity and set it forth in its true character, and to present a glorious contrast to the cold and heartless speculations of the Rationalists of the age. How refreshing to see the soul of Christianity united with a critical examination of its form! So long as man remains a sentient being, the dry verbal criticism, of which Jahn and too many of his followers have given ample specimens, will not meet the wishes of the pious. Who will believe that all the influences of modern times could have converted Paul into such a critic? However, it is hardly to be expected that any German, however pious, shall be perfectly sober. His mode of thinking and feeling are too sublimated to be perfectly adapted to the plain common sense of English and American readers.

Yours, &c. B.

The following article is an extract (if we remember right) from a report made to the General Assembly of the Presbyterian Church. It is from the pen of the Rev. Mr. Phelps, and presents clear and strong views which are entitled to respectful consideration, if not belief.

1st. The system of Popery is adapted to prevail.

We are accustomed to consider the system as a prodigy of error and absurdity, and it is erroneous and absurd; but it has other attributes and aspects by which its absurdities are veiled, and the whole is wonderfully adapted to a depraved world. It is the most finished production of that wisdom which is from *beneath.* Ancient in its appearance, imposing in its forms, high and infallible in its claims, holding out the prospect of indulgences in sin here, and the promise of heaven hereafter, who that knew man would not feel safe in predicting its success?

It seizes the deep sentiments of the soul fitted to respond to the claims of religion, throws around them the chains of superstition, confirms the reign of sin, embodies and baptizes the unchanged depravity of the world, and enthrones it in the earth in the sacred and abused name of Christianity. If the elements of evil remain the same—if man continues as he is—then may we expect that Popery will gain proselytes. Then we may expect that this system, which has grown up under the supervision of Satan a thousand years, which Cecil with the plainness of truth calls "the devil's master-piece," and which Paul speaking by the Spirit, calls the "mystery of iniquity," will prevail, or if it dies, it will be with a strife and struggle such as has never yet been witnessed.

If it had just made its appearance, and had but one hundreth part of its men and means, in view of the subtlety of its structure and its wonderful fitness for popularity in our fallen world, we might count upon its prevalence.

2d. The restoration of the order of Jesuits.

The restoration of this order is an event of vast importance to Popery, and may yet be seen to have an important bearing upon the future history of the world. The origin and character of this order are well known, at least to those acquainted with ecclesiastical history.

After their institution they increased in wealth with amazing rapidity, until the revenues of this order equalled the revenues of many of the governments of Europe; and though their numbers were artfully concealed, it is supposed they must have amounted to two hundred thousand; an army excelling in discipline and efficiency the standing army of any military despot that ever lived; all *educated* men, prepared and sworn to start any moment, in any direction, and for any service, commanded by the General of the order: bound to no family community or country by any of the ordinary ties that bind men, and sold for life to the service of the Roman Pontiff, they were the fit instruments for promoting his schemes of ambition. This power rising soon after the revival of learning, and seizing as far as possible the keys of knowledge, bid fair, at one time, to enslave the world.

It is a remarkable fact belonging to the history of our times, that this order after having been banished for their immoralities from almost every civil government in Europe, and finally abolished by the Pope, has again been restored.

Popery therefore may now be considered as having her most efficient instrumentality in full operation.

3d. Our location and liability to foreign influence.

We occupy a small part of a hemisphere, the remainder of which belongs mostly to them. Eighty per cent. of the whole population of Canada is theirs. Mexico west of us belongs to them, and the southern continent to Cape Horn.

Our free institutions, which constitute our true glory, facilitates their introduction. They stand forth to the world, a public invitation to all mankind to come and maintain them as they are, or modify them as a future majority may desire.

Our free institutions are in their infancy, and our numbers comparatively few. It is only necessary for them in sufficient numbers, to come and live, and vote, and the land would be theirs. Should this event ever occur, unless they abandon the principles they have always professed, our liberty will belong only to the history of the past, and our only alternative be submission or death.

4th. Their present numbers in this country.

They have been variously estimated at from five hundred thousand to a million. They number between 300 and 400 priests, and also about 300 churches, 10 colleges, 28 convents, 14 male seminaries, 21 female seminaries, and 16 asylums.

5th. Their aid from politicians.

The fact that they move in a mass, and move according to the dictation of the priests, renders them a convenient instrument for the ambitious demagogue. The system is so well arranged, that in some parts of our country the priests can state beforehand what number of votes he can bring to the polls for the person he advocates. Places can also be named, where the priests have stated from the pulpit what candidates must be supported. This gives great influence to the hierarchy of Rome in this country. They are also aided by infidels, who almost every where make common cause with them, and thus unite with politicians in "giving their power to the Beast."

6th. Aid by emigration.

This is the chief dependence. While by their colleges and schools, some proselytes are gained from nominal Protestants, their chief source of increase is by emigration. In 1833, it has been estimated that two hundred thousand arrived in this country by emigration; three fourths of whom were Roman Catholics. From an estimate made by a gentleman connected with one of our theological seminaries, and published in several of our periodicals during the past year, it appears that the Roman Catholics had increased ten-fold during the last 20 years.

The population of our country doubles in about twenty-five years. If therefore, they are able to sustain the same ratio of increase for thirty years the land will be theirs by an overwhelming majority.

This whole subject assumes a still more solemn aspect, when these facts are considered as the indications of a mature design on the part of Romanists to establish themselves in this country. Leading Protestants in Europe consider this as a prominent design at present with the court of Rome. Priests and Laymen among themselves have avowed the same sentiment.

The crowned heads of Europe, the population of France and Austria through their Leopold foundation, the college of Cardinals at Rome, and through them the whole papal world are turning their efforts and resources to the same object.

These are some of the facts which have arrested the attention of many who love their country and the religion of CHRIST, and led them to apprehend danger to our country from this source.

The late Dr. Rice, feeling deeply on this subject, invited a meeting of his brethren ten or twelve years since in New-York, where he urged it upon their attention and prayers.

Dr. Cornelius after travelling extensively, came to the same conclusion, and expressed it at a little meeting called for the purpose before his death.

Dr. Porter and Dr. Fisk, who have rested from their labors during the past year, held the same opinion.

To these might be added the names of many who are still living equally esteemed and eminent, in the Episcopal, Baptist, Methodist and Presbyterian denominations.

But while we solemnly believe that a conflict is approaching, for the final result we have no fear. It may come, and in the union of all the enemies of CHRIST, the shock may be violent and agitating. It may come in our time, and we may be called to witness such scenes as we now know only from history, and the blood of those who come after us may be sprinkled upon our graves; but whenever and however it comes, the LORD Redeemer will prepare his Church for it and preserve her in it. The cause of truth is the cause of GOD, and will ultimately and eternally prevail. But if such a conflict is at hand, this, and kindred Boards have much to accomplish. If the advocates and emissaries of superstition are multiplying through our land, and sustained in it by revenues drawn from all quarters of the world, ought not the preachers of righteousness to be also increased in number? If such a conflict is approaching, let the watchmen on the walls of Zion be multiplied until they shall see eye to eye, until looking from tower to tower, vision shall meet vision, and through their vigilant care unto GOD, Zion shall be safe, and the cause of truth be sustained.

THE following letter is from the Rev. T. H. Gallaudet, of Boston, to a friend who had lost an infant son. It may, in our columns, meet the eye of some to whom it may administer consolation.

DEAR BROTHER H.,—GOD has taken your dear William to himself. You and his fond mother would, perhaps, have clasped him a little longer to your bosoms, and have had him live and grow up, to be active in the cause of that Master to whom you had consecrated him. That Master *accepts* your offering. He bids the child *live* in the highest sense. He gives him *eternal life.* He hastens his intellectual and moral growth. He takes him from this *lower school* of his Providence, and transfers him to a higher department of education, where his faculties will receive a more rapid development, and where he will be *the sooner ripened* for the exalted service in which he is to spend his blissful eternity. You have shed some *natural tears* over him, and I deeply sympathize with you. But let faith wipe them all away. The child is in the Saviour's arms, and think how safe and how happy he is there! He is a covenant-keeping Saviour. You gave him your child, and he will be his eternal friend.

Heaven is a place of benevolent activity. It has innumerable and most interesting relations with this world. What spirits so suited to sustain these relations as those who have once *partaken of flesh and blood!* William is *one* of these spirits. The idea rests on no weak analogy that he may be more ardently and extensively engaged in carrying on the work of redeeming love in this very world of ours, than had he continued to sustain toward you and his mother *the subordinate relation* of a son. He may have entered upon higher and nobler relations toward you, and *co-operate* with you, in the service of your common LORD and Master, in building up his kingdom upon *the earth,* vastly more extensively and efficiently than if you had retained him in your family, and sent him to college, and had the satisfaction of seeing him a minister of the Gospel, or a missionary to some distant heathen land.

I say, then, let the serene smile of Christian hope take the place of tears. You have rather cause of joy than of sorrow; and you would see this to be the case, could you but get one glimpse of the glorified and happy state of your departed child. But Nature must have its pangs, and Memory cannot be soothed out of its sorrows. Be it so. Think with a melancholy pleasure of all his little endearments and playful affection while he was twining round your necks and your hearts. But there may be "joy in grief." May yours be this joy, the fruit of the Spirit, founded on a filial confidence in GOD, and a sweet submission to all his dealings with you.

Hartford, June 8th, 1834.

REVIEW.

For the Churchman.

The Pastor's Testimony, by the REV. JOHN A. CLARK, *Rector of Grace Church, Providence, author of the "McEllen Family," &c.*

AMONG the deficiencies in active Christian effort which have been charged upon the Episcopal Church is that of not appealing to the public sufficiently through the medium of the press. This error, if it exist, is certainly not an unamiable one, and may spring from the unobtrusive and anti-sectarian spirit that pervades the entire structure of her doctrines, discipline, and worship. That Churchmen, however, are not chargeable with neglect in defence of the cardinal truths of Christianity the library of any respectable clergyman of any denomination, will abundantly testify. Still there may have been, in the infant state of our Church in this country, too little attention to the press as a medium through which a wider publicity might be given to her claims. Such a state of things certainly does not now exist. We have been of late rather open to the charge of making her peculiarities too prominent and exclusive a topic. In vindicating the Church from the imputation of error and formality perhaps we have dwelt more on her speculative perfections than her practical efficiency. Be this as it may, some of our recent publications are well adapted to meet any doubts that may exist whether there is wanting in the parochial labors of our clergy the spirit of primitive Christianity or a faithful exhibition of the Gospel of the grace of GOD.

From several of this class the volume whose title stands at the head of this article is selected as a just example. To those who are acquainted with the interesting tract entitled the "McEllen Family," and the others comprehended in the little volume called "Memory's Tribute," the mention of this author will insure to any production of his pen a ready and candid perusal. It may not be improper to add that those who have also witnessed the success which has eminently attended the labors of this son of the Church will examine this volume with more than usual interest. They will be solicitous, and surely it is a commendable and holy curiosity, to examine in detail that mode of presenting even her peculiar features, which has in its effects so much of the appearance of a heavenly signature, and has proved so powerful a passport to public estimation.

The title of this volume does not definitely indicate the nature of its contents. In an introductory chapter, however, we learn that it embraces a course of familiar lectures on the requisites for a public profession of Christianity according to the ritual of the Protestant Episcopal Church. They were delivered to a class of candidates for confirmation, and published in compliance with the urgent request of the Wardens and Vestry of the Church. They are, properly speaking, a series of tracts on the nature and obligations of the Christian life, illustrated by a variety of appropriate and authentic narratives. The above account of the origin of the lectures may serve as an explanation, and an apology if one be deemed necessary, for this peculiarity in the mode of illustrating their several topics. It also defines the measure of the author's ambition in thus spreading the pages of his ordinary weekly labors before the public eye. On this point his views are expressed in his own words. "The writer, though he has yielded to this request, is fully conscious that these lectures possess no excellence either in point of style or in originality of thought to render them worthy of this public appearance. Many of them were written with great haste, and amid the constant pressure of multiplied professional engagements. He can therefore say with truth that it is not with the expectation of earning literary reputation, but under the humble hope of doing some slight service to CHRIST, that he presumes to publish this volume." Pp. 12, 13. The same elevated purpose is elsewhere expressed in a way that more definitely unfolds the precise point on which the work is designed to bear. "If the Most High shall see fit in his infinite goodness to make this volume the honored instrument of opening the eyes of one self-deceived Christian, or in rescuing one immortal soul from the pathway of perdition, the writer will feel that he has not labored in vain. He is free to acknowledge that among the considerations that have induced him to spread these pages before the public is the deep and solemn conviction which rests upon his mind, that it is the duty of every herald of the cross to bear his firm and decided testimony against the admission of persons to the ordinances of the Church without their exhibiting decided evidence of true piety and vital godliness. He has therefore entitled this volume The Pastor's Testimony." P. 20. The design of the author, then, cannot well be mistaken; it is to present the rite of confirmation, in its true spirit and intention, as a profession of Christianity in the exercise of repentance toward GOD, and faith in the Lord JESUS CHRIST. He prescribes no new standard, and draws no novel lines of distinction. His testimony is neither partisan nor sectarian. He would rebuke and refute the skeptic, whose infidelity, as he justly remarks, "is not so much an error of the head as an obliquity of the heart," and whose false hope is mainly reared on the degraded standard of Christian character, by a faithful exhibition of genuine Christianity; and he would defend the purity of the Church by proving that "she demands of those who come to confirmation," to use the language of Bishop Meade, "as much real piety as any Church is authorized to demand of those who seek admission to their communion." In attaining this he is faithful to the Church in yielding not a point of her essential peculiarities, while he wounds not the conscience of Christians of any name by unscriptural and exclusive tests, and at the same time he violates not her unity by any innovation upon the known views of her most distinguished interpreters. In allowing "no temporizing expedients in order to swell the list of communicants,—no letting down of the high standard of scriptural requirement under the delusive idea that if persons are brought into the Church and embrace the ordinances they will soon attain the converting grace of GOD, and in guarding the door of entrance into the Church by requiring distinct evidences of conversion to GOD, he speaks as a Protestant Episcopalian. He cites the authority, in unequivocal extracts from their writings, of Bishops Burnet, Secker, and Wilson, Ravenscroft, Hobart, and Griswold, Meade, McIlvaine and Smith, as substantially concurring in the requisition "of a contrite heart deeply penetrated with its own unworthiness, sensible of the infinite condescension of GOD in the Gospel of his Son, and reposing all its confidence in divine grace and forgiveness, as the only right disposition of mind for entering upon the solemn duty of ratifying our covenant with GOD by the rite of confirmation." This topic is concluded, pp. 32–41, by somewhat more extended views from the pens of two distinguished clergymen, which merit careful attention.

Testimonies to the same purport might be copiously multiplied. Among these there is one which may not have fallen under the observation of our author, but which may be considered sufficiently peculiar and pertinent to deserve notice. It is contained in the charge of the Right Rev. Thomas Burgess to the clergy of St. David's, for the year 1813. The Bishop defines confirmation to be, "1. Fulfilling the intention of Baptism. 2. A public profession of Christianity. 3. A voluntary act of covenant with GOD. 4. An act of confessing CHRIST before men. 5. An act of conformity to the Church. 6. A preparation for the Lord's Supper." In a notice of this charge in the Christian Observer of May, 1814, the following remarks of the Bishop are cited. "Confirmation by a public profession of faith, is one of the most interesting and useful examples of the decency and order by which the Episcopal form is distinguished. Its connexion between the two sacraments gives it great value as an act of voluntary admission into the Church of GOD. Without confirmation *infant baptism is indefensible.*" The reviewer adds—"If our limits could admit so copious an extract, we should be glad to place before our readers several of the subsequent pages; they deserve the attention of all the clergy; and we are quite certain that a general adoption of the principles and plan which are here recommended, and in the spirit in which they are recommended, would do more to build up the cause of religion, and to secure the great sanctuary of our national faith, than all the harsh language, and uncharitable suspicions, and controversial misdemeanors which this prolific age has scattered through the world."

A brief concluding extract may be forgiven. It is from the tract of that able and heavenly-minded divine and eminent composer of theological differences, Bishop Hall—on the Imposition of Hands. "It is not, then, for us to say how this holy service *is* performed, but how it *should be.* What errors pass in any godly administration ought not so much to disgrace the act, as to invite the amendment, and, let me be bold to say, that were this Institution carefully and punctually acted on all parts, according to the rules prescribed by the Church, there could be no doubt of a plentiful blessing from heaven, to be poured down upon that so sacred and religious ordinance. Wherefore, dear brother, laying aside all unjust prejudice, that may arise either from the persons interested or the abuse of the thing, let us resolve both reverently to esteem and humbly to submit to an institution no less than apostolical; and expect the heavenly benediction of Him who is the great Bishop of our souls."

It would too much extend the limits of this article to follow these extended introductory remarks with a detailed view of the subdivisions of this book. A cursory view of its contents, together with a few illustrative extracts is all that will be attempted.

The first two Lectures are explanatory of the rite. This subject is treated of under the heads of its origin, design, propriety, advantages, and abuses. It is pleasing to notice how the writer, even in this didactic path, swerves not from his settled purpose to impress and interest as well as instruct his auditors. He remarks, p. 50, "These therefore, &c., gates of Zion." Of the several narratives introduced, an interesting example occurs, pp. 100–102; "A striking instance—take upon thee." The subsequent Lectures from the third to the tenth inclusive, unfold the substance of the ordinance, the professions, promises, and engagements implied in it. The interrogatives propounded in the baptismal service are adopted as a suitable order and division of the subject. 1. The Covenant Vow. 2. The Profession of Faith. 3. The Promise of Obedience. The 1st topic, founded on the requirements of the Law, embraces the nature of the covenant, the Being to whom made, the motives for entering into it, the reasonableness of the service, and the false excuses of those who evade it. It also includes a view of the blindness of the natural mind in its sinful preference of worldly vanities, and of that change of heart which is implied in a sincere and radical renunciation of the lusts of the flesh. The 2d topic, founded on the promises of the Gospel, involves a view of faith, as exhibited in receiving Christianity on its divine authority, illustrating its truth, and demonstrating its sanctifying efficacy. The 3d topic, founded on the obligations of Christianity, comprehends the standard, the universality, and the perpetuity of Gospel obedience, the danger of apostasy, and the means of perseverance.

The two concluding Lectures are addressed to the recently confirmed, before and after receiving the communion. In the former of these is urged the duty of a strict and universal self-examination. The inquiry is pressed into every department of human action—in the emotions of the heart, the conduct and conversation, the relative duties of life, and the ordinances of religion—whether there is found the pervading and progressive energy of a divinely implanted principle of spiritual life. The lecture closes with an impressive injunction to press forward in the Christian course in reference to a preparation for death. Pp. 294–297; "That Christian, &c.—your own safety." The last lecture contains a beautiful and touching example of the Christian life in the history of one of the author's communicants recently deceased. It would without doubt interest every reader to cite the entire sketch, and it would exemplify the holy, happy, and useful life to which these lectures are designed to lead; but a selection only can be made. It shall be the dying message of this youthful saint to the Bible Class of Grace Church, pp. 325–330.

In taking leave of this interesting volume, a passing notice is due to a few of its characteristic features. The following are such as cannot escape the notice of the most cursory reader.

1. The author treats of religion, throughout, as emphatically a personal concern—a subject of experience. Instead of viewing it as some indefinite, abstract, and theoretical idea, he subjects it to the definiteness of description and evidence. He presents something capable of being found and made manifest,—something that leaves impressions and compels to action wherever it exists. He treats of the new and divine nature wrought in the heart by the HOLY GHOST, and taking the place of the old man as a supreme principle of feeling and action, and this, too, from a personal acquaintance with its nature and effects. "As it is written, I believed and therefore have I spoken, we also believe and therefore speak."

2. As a consequence of this he aims at having this divine change wrought in his hearers as the promised effect of the faithful exhibition of the Gospel; and he appears to have pursued his parochial intercourse with his people with a direct view to the nurture and advancement of this work. The volume is replete with evidence that he is a laborious parish priest, and that his visits among his flock are frequent, and his conversation pertaining to the things of the kingdom of GOD. It is to this, evidently, that it owes its principal power and interest. We are reminded, as the narratives show us the man of GOD going from his public labors to the scenes of affliction and the chamber of death, guiding souls in the heavenward path of the apostle's testimony, "Ye know how I have kept back nothing that is profitable for you, and have taught you publicly and from house to house, warning every man day and night with tears." We think also of the ordination charge, "See that ye never cease your labor until you have done all that in you lieth to bring all such as are committed to your charge into agreement in the faith and knowledge of GOD."

3. The last characteristic proposed to be noticed is one that may meet with some diversity of opinion:—it is the vivid and high-wrought coloring so freely employed in conveying the author's perception of religious truth. If, however, the language or mode of expressing these strong perceptions be the only subject of criticism, it would not be hazardous to predict that the author would be slow in joining issue on a mere question of taste, provided his great purpose were attained in benefitting the Church of GOD and adding to it of such as shall be saved. But if the objection be directed against the perceptions themselves to some this feature is one of deep interest, and speaks to their hearts in a tone of fervent and living piety which they know how to estimate; perhaps, unhappily, rather from past than present experience. And the suggestion may be ventured that others should be cautious how they too hastily condemn this peculiarity in our author's style. It is said of one who had long preached the Gospel, that it was the notice of such impassioned expressions in the apostolic writings as "the *unsearchable* riches of CHRIST," "the love of CHRIST that *passeth knowledge,*" that first awakened him to a discovery of his essential ignorance of the Gospel. The writer will not be understood as instituting a judgment upon others or setting up a human test. He would only say, such a case may exist; and it becomes us to treat with caution the peculiarities of those who differ from us, even though they may so far seem to us to be beside themselves. It is a divine injunction, "Let every man be swift to hear, slow to speak, slow to wrath."

COMMUNICATIONS.

For the Churchman.

THE INSTITUTIONS OF OUR CHURCH.

Is it not singular, that in a period like this, when we boast that our Church is moving right onward to a glorious triumph over sin, the world, the flesh and the devil, her institutions, her most efficient agents, are allowed to languish in comparative weakness? that when every quarter of the earth has heard of our victories already won, and the conquests immediately within our reach, our armories and magazines are empty? If we were contending merely for civil freedom, or some terrestrial kingdom, would we not expect, nay, should we not know, that the hearts and hands of the people would be open with supplies, that even more than the necessary means would be cheerfully contributed while the warfare endured? And yet, now, when our Church is combatting the powers of darkness, in order to spread far and wide "that liberty wherewith CHRIST has made us free," when she is endeavoring to lead on her tens of thousands to the possession of the kingdom of heaven, her members, though participating in the honor of her conquests, shamefully refuse her aid, or bestow it with a contracted and reluctant hand. This is not mere empty assertion; its proofs are found in the state of our General Domestic and Foreign Missionary Society, compelled, as it is, for want of support, to send the messengers of the Gospel to but comparatively few destitute places, instead of embracing *the world;* in the literally impoverished condition of our General Sunday School Union; in the Education and Missionary Society of the Diocese of New-York, *thirteen hundred dollars* in debt to its treasurer, and *more than thirteen hundred* to its missionaries; and, though last not least, in the annual deficiency of *two thousand five hundred and fifty dollars* in the income of the favorite institution of the Church, her General Theological Seminary.

The fact is thus established, that the members of our Church have not supported her institutions. It will be wise to inquire into the cause, and, if possible, remove it.

Is it want of piety? The long list of our communicants forbids such a conclusion. That shows, according to the most moderate estimate of average ability, that it cannot be the want of piety which has impoverished the Church. Is it the want of property in the individuals of our communion? The same list will induce the same negative answer. The members of the Protestant Episcopal Church, as a body, are avowedly among the most wealthy inhabitants of the United States; therefore, while other denominations are so capable of supporting their institutions, it will be folly to assert that Episcopalians are unable to sustain theirs.

But if neither the want of piety nor the want of means be the cause of the beggared state of our societies, where is it to be found? In the misapplication, or rather, in the *non*application of that piety, and the neglect of proper exertions to bring out those means. Like the treasure of some miser, although they have always been within reach, they have been but sparingly drawn from their hiding-places, and consequently but sparingly employed. Some Churchmen have not given, because they have yet to be taught that portion of their duty; some, because although they have the will, they have no convenient channel through which their contributions might flow; some have bestowed little instead of much, because the obligation has not sufficiently been enforced upon them; while a few have repelled all demands, and even complained of "the frequency of such applications," simply because they have wilfully closed their eyes upon every opportunity of becoming acquainted with the merits of the objects. Now there seems but one way of effectually meeting the difficulties presented by all of these cases, and that is by getting up a spirit among our people; call it a missionary spirit, or what you please, but let it be an operative interest in the one great cause.

But how shall this spirit be awakened and sustained? We answer, by the dissemination of information, and regular systematic appeals. The dissemination of information, because the people will not give without knowing to what they are contributing, nor indeed should they be asked;—systematic appeals, because however much they may know, their interest in the work will diminish, unless they are within certain periods reminded that they are among the number of those who have undertaken and are sustaining it.

Granting the necessity of systematic appeals, it may be inquired, how shall they be made? The most obvious, because by us the most practical method, is to devolve upon every clergyman the duty of soliciting contributions to all our institutions from the people under his charge. Now, independently of the consideration that an onerous burden would thus be imposed upon the minister, there are weighty objections against this plan. It is found that the clergymen are not always sufficiently informed to take an interest in our institutions themselves, and consequently not very well qualified to instruct their people on this subject. It is also found (and it is probably one of the consequences of the want of information just referred to) that when such an arrangement has been made, some of our societies are neglected, and thus are the very best intentions but partially carried out. Another objection is discovered in the fact, that the people get accustomed to the solicitations of their own pastor, especially if they be made, as they are too apt to be, for every object in a similar manner, and on similar grounds: the consequence is, little or no interest is excited, and the formal trifle is thrown into the contributions, instead of the rich offering prompted by the heart.

There is another method practised to a great extent, and with large success, by other denominations, and occasionally resorted to in our own. The system of agencies is meant. Its success in the hands of other denominations constitutes not its smallest recommendation; but there are others founded on its intrinsic merits, which seem to demand for it the readiest adoption of the Church. The system, if embraced in its fulness, would secure an application from one or more authorized agents of each of our institutions to every one of our congregations, at least once a year. It would be the special business of the agent to inform himself upon the subjects upon which he would appeal, and thus he would necessarily become interested himself, and so take the first great step toward awakening an interest in the people whom he would address. Coming as a stranger among them, he would not know those drawbacks which the minister of the parish experiences upon similar occasions, and would naturally attract those hearers whom an unusual occupant of the pulpit generally secures. In this way would our institutions secure representatives of just the description of influence which is desirable, and a larger number of auditors than they could probably obtain in any other way. No small advantages would result from the fact, that by the adoption of this plan, every congregation would be called upon periodically for contributions, whether the objects be forgotten by the pastor or not.

It may be objected, that the probable increase of income will not justify the expenses to be incurred by the employment of agents. To this objection there is a simple and conclusive answer; all experience speaks a different language. A mere glance at the parochial reports in the journals of our Conventions, shows how much the clergy have left to be accomplished by the special officers whose appointment we are recommending. The number of omissions justifies the conclusion, that an agent's expenses must be very extravagant to be more than a very small part of the extra sums which might be collected through his instrumentailty, even though he be no more successful than ministers ordinarily are. But granting, as we must, that there would be some congregations visited, whose collections would not reimburse the amount expended in reaching them, still we would say, let them, too, be included: the Church should never confine her operations to the promotion of mere present advantage, she must look to the future; and this she would do most effectually, by sending such a messenger as is proposed to her weak congregations. They, perhaps more than any other, are in want of information in respect to what is doing to ameliorate the condition of men; and probably the very circumstances of their case require that there should be an extraordinary effort made to extend their zeal beyond the confines of their own retired parish. By sending such agents as are here suggested, a spirit might be aroused in them which would grow with their growth, and strengthen with their strength, until they take their rank among the richest sources of revenue to our Church.

Governed by such considerations as these, we urge upon the trustees and managers of our institutions, as they wish the Church to lengthen her cords and strengthen her stakes, as they wish for the extension of the Redeemer's kingdom, to adopt the agency system.

C. R. A.

For the Churchman.

OUR SUNDAY SCHOOL UNION.

MR. EDITOR,—A few weeks since your readers were favored with the publication, in your columns, of the proceedings of the Eighth Annual Meeting of the Board of Managers of our Sunday School Union. I am unwilling to think *small* the number of those who were deeply interested in those proceedings; and I cannot believe, that of those who have given much attention to the operations of the Executive Committee for the past year, there is *one* disposed to question the great and increasing value of this institution, as an efficient auxiliary to our Church. Would, Sir, that the sense of its importance and the interest which I am thus inclined to suppose it has awakened, had been, ere this, shown by somewhat of vigorous exertion in its behalf on the part of those who are, or at least *ought* to be its *friends.* The Sunday School Union, Sir, *wants* (and I pity the man who denies that it *deserves*) the co-operation of every Churchman of our country. Now, what does she ask from them? To contribute of their money and their talents to her means of usefulness,—to purchase from her depository and introduce into their schools the books which are prepared for (be it remembered) *their* use,—and often and devoutly to implore for her GOD's blessing; that by that blessing she may be made instrumental in the preparation of many for "an inheritance among them which are sanctified."

The Union, Mr. Editor, asks for *money.* Yes; with what emphasis does she ask, when she tells us what is yet to be done,—when she tells us what *might* be done, (and judging by the past, may we not confide in her promises?) were the means requisite provided. Under these circumstances I cannot but regret that our brethren seem to have not heeded, or to have forgotten, the example recently set by a congregation of this city. A band of Sunday School teachers, desirous of expressing their kind regard for a beloved pastor, obliged to leave this scene of his usefulness by a dispensation of Providence, and aware of the pressing wants and just claims of the Union, resolved, by one act, both to manifest their individual feelings and to perform a duty to the Church. This they did by the immediate collection and transmission to the Treasurer of the Union of the sum of $100, to constitute their Rector a PATRON of the institution. Let this example be followed wherever GOD has given the ability, and we shall hear no more of want of funds. Or where this may be an undertaking of too great magnitude, it should be considered that the sum of $30 will constitute a *life member;* or again, that any sum will be an acceptable contribution;—not only for its use, but also as an evidence of good will, and as the means of increasing, by way of individual influence, the number of accessions to the list of acknowledged friends.

Would then, Mr. Editor, that "What can *we* do?" might be the question with every congregation of our Church. And when, as in the sight of GOD, the answer shall have been returned, would that each might resolve, "What we *can* do, we *will,* 'the LORD being our helper.'" Let every Churchman think of the *cause.* It is the cause of Sunday Schools, which has often been proved to be the cause of the Church. It is to benefit *children,* whose tender years "our kind protection claim." Let all too remember the declaration, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" and the command, obedience to which is made the test of *love* to a crucified Redeemer, "Feed my lambs."

The Union has also recently made an appeal to the *talent* of the Church, for the preparation of Bible questions suitable for use in our schools. This is an article which has been repeatedly called for, and the want of which has sometimes afforded a pretext for departure from our own institution. It is to be hoped the appeal will be soon and ably answered. May those who have the ability be up and doing.

Z. G. Y.

For the Churchman.

MR. EDITOR,—I frequently observe in your paper, the expression *church edifice.* It occurs in the communications of your correspondents, in intelligence articles, in reports to conventions, and, unless my memory greatly deceives me, in the addresses of some of the bishops. Pray, Sir, is not this a new-coined phrase? If so, an' I were editor, I would never admit it, being religiously opposed to all innovations, both in language and in the Church. I am inclined to think you dislike it, as I never observe it in the editorial columns.

OLD TIMES.

Remark.—If "Old Times" were editor for a month, he would be cured of his fastidiousness. *Church edifice, prayerful, engagedness,* and a few other pieces of base coin are so current, that one must either put up with them, or refuse change at almost every counter. For our own part, as beseemeth our dignity, we are quite indifferent to such trifles. We leave our correspondents and others to do as they please; and yet we confess we should as soon think of saying *a house edifice* as *a church edifice.* Church means a parish, and house often means a family, but yet each means an edifice; and the meaning seems sufficiently obvious without any explanation or adjunct. Our grandfathers would think we had become wofully materialized in our conceptions, and *mechanized* in our operations, thus to be guarding our readers against confounding the *personnel* with the *materiel.* They would have said they raised $5000 to build a church; but their more *spiritual* descendants must explain that the money went to build a mass of stone, wood, and mortar! Query.—Are the means for promoting these different kinds of building becoming more alike than they used to be, that we are thus obliged to distinguish the results?

For the Churchman.

MISSIONARY CAUSE.

BY a recent publication of the Secretary of the Missionary Board, I regret to see that the Treasurer is in advance $1300, and liable to be visited with drafts to the amount of $1300 more. Can it be expected such a state of things will be tolerated? Can Episcopalians close their purses, and look on with apathy under such circumstances? Can those clergymen who have not complied with the canons of their Church, reconcile it to themselves, that through their neglect of duty, a kind-hearted friend to the Church should thus be inconvenienced? Good nature like this must not long be imposed upon.

If no alternative presents itself, the society must reduce the number of missionaries to the *means of liberality* bestowed on the cause.

Systematic appeals and contributions made throughout the diocese, I am confident, would procure ample means, if made early, and at the most favorable periods for collection. Procrastination is the cause of much evil.

General societies for promoting Christian knowledge, I am apprehensive, has lessened the income of the missionary fund; it has caused auxiliaries to cease, prevents general diffusion of missionary proceedings, lessens the interest that would be awakened by public appeal, which frequently brings forth the bounty of strangers and visiters, as well as the members of the congregations.

Delaying collections for a more convenient season has frequently resulted in omission altogether; and the objection to making two claims in one year for the same purpose, has eventuated in so much irretrievable loss, adding injustice to those who uniformly make their collections in due season.

If such Episcopalians as feel a consciousness they have not been called upon by their clergymen, would liberally come forward in this exigency, the treasury could soon be relieved; for it is believed some of our most wealthy congregations are so situated.

The year is drawing rapidly to a close, when it is hoped not a Church will be found so wanting in its duty as to be reported delinquent.

July 22. C. A.

For the Churchman.

MR. EDITOR,—I have learned with the most serious concern from the recent advertisement of the Missionary Board of the "Education and Missionary Society," the present situation of that Society. It appears, that notwithstanding the repeated appeals of the Society and its Treasurer for aid, and the reiterated expression of its exigencies by the friends of the cause, (our esteemed Bishop among the number,) the Society is now burdened with a debt of twenty-three hundred dollars; (thirteen hundred of the amount for advances made with commendable liberality by the Treasurer;) and this with an empty treasury! I would ask, what can be the reason of the apparent indifference with which these announcements are received? Does it arise from a want of means among Episcopalians? No. Is it from any want of liberality among them? No. The numerous magnificent churches, the many schemes of Christian enterprise which are constantly being projected and sustained, and the liberal salaries which some at least of our clergy receive, unite in bearing testimony to the assertion, that there is no lack of means, and no small share of generosity in the Church.

I think, Mr. Editor, that Episcopalians are not fully aware of the usefulness and importance of the Society. Our principal wealth is in the City of New-York, and the fact that the operations of the Society are only to be seen in the country, and chiefly too in those parts of the Diocese remote from the city, will account for the limited knowledge that exists of its usefulness. Could our wealthy Churchmen of the city be convinced by actual observation of the good done by this Society, or could they have an adequate idea of its importance conveyed to them,—could they but witness the accession to our Church through the instrumentality of our missionaries, and were they aware of the great number of Episcopalians who would be without the services of our Church, but for the missionary aid which affords them the occasional or constant privilege of worshipping ALMIGHTY GOD in the way of their conscientious preference,—I cannot believe that the "Education and Missionary Society" would long remain in its present embarrassed situation.

Will you permit me to particularize an instance of the success attending the operations of the Society at *one* station. I am a lay member of the Episcopal Church, and have resided several years in a growing village in a western county. The first two or three years I spent in utter destitution of the valued privileges of the Church. The character of the Church was unknown, the majority of the inhabitants had never seen the services of the Church celebrated; and the name of Episcopalian was, through ignorance and prejudice, associated with those of Papist and Universalist. An unexpected visit of the Bishop, who introduced the services of the Church, (and who found but two or three to respond in them,) and the subsequent visitations of the late indefatigable Missionary at Ithaca, the Rev. Mr. Carder, resulted in the organization of a parish. So much was done, but as a parish we were poor and helpless; we could not support a clergyman, and a *church* was out of the question. The "Education and Missionary Society" was applied to, the place was appointed a station, and a missionary soon sent to us, who proved to be a young man of superior talents and acquirements; and, with the allowance of the Society, a sum sufficient for his support was made up. His labors commenced just a year ago, and the Missionary may now be seen preaching every Sunday to a large and respectable congregation, among whom are twenty communicants. Nor does his labor stop here. In addition to two sermons, he devotes a portion of each Lord's day

to a school of sixty Sunday scholars, instructs a Bible Class, and preaches occasionally on Sunday evenings in a neighboring village. I have now stated what has been accomplished and is now doing by *one* faithful laborer of this society; permit me to go further, and anticipate the loss which his removal would occasion. Barely sufficient can now be raised, beside the missionary stipend, to afford this useful Missionary a comfortable living; and should this small, but important, allowance be withdrawn, we should in all probability be compelled to part with our clergyman, and again be deprived of the ministrations we so highly prize. Our congregation and Sunday School would be dispersed,—our anticipations of future growth and prosperity destroyed,—and the friends of the Church left in a more hopeless situation than ever. On the other hand, should he remain, another summer will witness the erection of a church, and a considerable increase in the number of the congregation.

Fellow Churchmen, the foregoing is not an imaginary sketch, but a plain statement of facts; and my fervent prayer to God is, that you who have means to relieve this society, and enable it to continue and extend its operations, may be led to appreciate the importance of these operations, and to embrace joyfully the holy privilege of "lending to the Lord," by contributing without further delay to the pressing wants of this valuable institution.

S. F. R.

THE CHURCHMAN.

SATURDAY, AUGUST 2, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

Missionary Society.—Two or three of our communications to-day respect the inadequacy of our Missionary funds to meet the wants of the Diocese. This is a subject which ought to occupy, and we believe does occupy, the frequent and serious attention of the Church. Compared with the wealth of Episcopalians and the demands for missionary labor, the contributions to the Society are, we must ask the reader to supply with his feelings and voice an emphasis which cannot be thrown on paper—LITTLE. And the fact which to one mind seems to solve the difficulty, to another increases the wonder, that is, that we have in this Diocese rather discouraged Foreign Missions, and invited contributions chiefly, if not exclusively, to the wants of our own section of the Church. Whatever view we take of this restrictive policy, one thing is certain, that (admitting the deficiency) it aggravates our blame; for the smaller the sphere for which we have to provide, the more culpable are we for neglecting it. And where there is so much blame, the fairest way is to divide it among the whole. All—the clergy and the people,—all and every one of us must come in for a share, and take to himself the call for more serious effort. We shall throw out at present two or three hints, and hope they will be taken, as they are meant, for good.

1. Missionary duty ought to be urged and practised on the right principle. "To be sure," is the ready answer, "Who would put it on any other principle?" You,—we reply to every reader, and to a majority, at least, the answer will be found true,—you place it on other ground. We say this without any impeachment of, nay, without any reference to the opinions and practices of individuals, founded upon personal knowledge. We infer it from a statement of facts with as much abstraction and as much certainty as from the formula $G + C - M = 0$, we would infer $M = G + C$; or that while the Gospel and the Church, destitute of the missionary spirit, accomplish nothing, the missionary spirit alone effects all that the Gospel and the Church effect together. It is morally impossible, that if the duty were urged on the right principle, and seen in its true light, the grievous destitution of which we hear would not be supplied. If we had no other data from which to argue,—if we had never seen or spoken to any members of the Church,—we should say the general sentiment, in respect of missionary duty, would be somewhat thus: "I believe the truths of the Bible,—I enjoy the offices of a valid ministry,—my walk and conversation in life are generally correct, and I may therefore enjoy the Christian's hope. As a Christian, however, I must remember that *one of my duties* is charity; and that one of the objects of charity is the Missionary Society, and, therefore, when its turn comes, as it does once a year,—I must try,—not to forget,—to be prepared,—to give a trifle!" And is this the dignity and power of the Gospel? Must it thus humble itself before its own ransomed slaves,—ask but a pitiful boon, and have even that refused? If this or any thing like it be the general sentiment, are we not right in saying, that missionary duty is not urged and practised on the right ground? The missionary cause will never flourish until every individual be brought to feel, that unless *he* is a missionary he is not a Christian. It was the missionary spirit which animated Jesus Christ to reveal the Gospel and establish his Church on earth; and it was in view of this fact that we just observed, that the missionary spirit alone accomplishes all that the Church and the Gospel accomplish together. The former is in fact only a mere remote cause to which to ascribe the combined results of the latter. Thus without the missionary spirit, the Gospel and the Church are both a dead letter. Let no man, therefore, flatter himself that either the Gospel or the Church has done him any good, unless they have made him a missionary. If they have not made him a missionary, they have not made him a Christian. "What!" says the reader, "would you have me leave my business and go forth into the western wilderness as a missionary?" This question it is not our province to answer. We have no right to dictate your employment. But we have a right to demand that your soul should be filled with the missionary spirit; and if the soul were filled with it, there could be no doubt of its prompting to right actions. You would never think that the duty was satisfied by an occasional contribution. If you did not go forth yourself to proclaim the Gospel among the ignorant and the vicious, you would be glad to find a substitute. If no substitute offered, it would be your duty to go forth yourself; and while you remain in the prosecution of business and in the enjoyment of home, it is your duty to encourage and help to support as many as offer to go forth in your behalf to spread abroad the glad tidings of salvation.

The missionary duty, then, is never placed on its right ground, when it is represented as a subordinate or secondary, much less a remote, and, compared with any other, an unimportant duty. It should be regarded as an indispensable evidence of Christian character. It should be considered as a primary duty, and one that necessarily prompts and regulates every other. Let the missionary spirit,—the LOVE of the Gospel, the LOVE of souls, be cherished; let missionary duty be understood, and a new life would be infused into all the other societies of the Church. They are all—Sunday School, Tract, Education Society, and every other—streams from the same fountain,—branches, in truth, of missionary labor; and if the missionary spirit be alive, they will flourish, as surely as if the missionary spirit be wanting, they will languish and die.

2. The language which we use—which we are naturally led, and perhaps of necessity obliged to use—is calculated to mislead the mind, and impart mistaken notions of duty. When donations are made, we speak of the "liberality" and "generosity" of the donor. True, their gifts are liberal and generous compared with the present standard of contribution. But suppose all contributed what they ought, suppose our treasuries were filled, and we were supporting missionaries in all the waste places,—suppose we had a hundred or a thousand contributors where we now have one, and received a thousand dollars where we now receive one, what then would be thought of the gifts which are now esteemed liberal and generous? Thus it is that we are continually, and to some extent of necessity, encouraging the public to form an erroneous estimate of its liberality and generosity, by holding up to their view a low and unworthy standard. And it is worthy of more than a passing consideration, whether these terms are not in too current use among us. When we appeal to the liberality and generosity of Episcopalians, we trust our cause to the mercy of *natural feeling*, and, for the time at least, keep out of sight the imperative demands of Christian duty. We injure and degrade our cause, nay, we insult our Master, when we thus stoop with courtly obeisance to throw ourselves on the *liberality* and *generosity* of our brethren. We have a right to take higher ground. We have a right to tell them that their apathy in the missionary cause is the same thing as a deadness in the spiritual life. We have a right to tell them, that unless they *are*, either in their own persons, or by provision for substitutes, *active missionaries, they are not living Christians.* We have a right to tell them, that while in their sphere of Christian action, the missionary cause is languishing, it proves them to be destitute of the faith which worketh by love, and consequently, subject to the law of sin and death. Any language, short of this, will for ever keep the Missionary Society a beggared dependent on the sympathies of nature, and the pampered capriciousness of wealth. But let us appeal to the principles of the new heart; let us address our brethren as those who have been rescued from destruction, and seek to draw forth their love for immortal souls, now benighted and condemned, and liable to be involved in everlasting ruin; let us avail ourselves of the full power which the Gospel has given us, and we shall then transfer the cause from earth to heaven, and enlist in its behalf the mighty energies of faith.

We have more to say, but for want of room must wait till next week.

Free Inquiry.—The Editor of the Christian Register (Unitarian) seems to write with candor, and we are therefore the more surprised at such an assertion as the following:—"It cannot be pretended by either denomination," [Orthodox Protestants or Romanists] "that their leaders permit,—much less that they encourage any thing like freedom of inquiry on religious subjects." Is it possible the Editor can be so misinformed? The essential difference between the Protestants of whom he speaks, and the Romanists, is in respect to this identical point of free inquiry. Has God given us a written revelation of his will? If so, what has he revealed? We wish inquiry on these two points to be as free as air. We bring the Bible before every individual and press him to inquire into its origin and its contents. We assume that if God has made such a revelation, it is the *right* of every individual to examine it, and we beseech him, therefore, to take the sacred volume and decide for himself, on his responsibility to God alone, and in view of whatever evidence he can obtain, whence it came, and what it says. Now, it is notorious that the Romanists pursue an opposite course. The most that we ever hear of them is, that they *permit* the reading of the Scriptures! Impious arrogance! as if the right to examine these records were not inalienable, and the duty imperative on every accountable being. And if the individual asks how shall I know them to be of God, the answer is, "The Church says so." And how shall I know what they say? "The Church will tell you." Thus inquiry is restricted to the single point, "What does the Church say?" And who is the Church? Why, the priesthood. So that in effect the inquiry of a Romanist is, "What do my priests tell me?" *We* admit, and so must Unitarians and all others, that the chief evidence of the authenticity and genuineness of the Scriptures is to be found in the Church. But then we appeal to the Church as a *witness* in these inquiries, and not as *umpire*. We do not take the *decision* of the Church, but we take the *testimony* of the Church, and thence form our own decisions. And so with regard to Infidel works, we discourage them as earnestly as the Church of Rome, and so, we hope, do Unitarians. But there is a wide difference in the principles on which we act. We discourage them on the ground of advice, they, on the ground of authority. We speak to our people as counsellors and friends, they enact laws, proscribing pernicious works, (or what they deem to be so,) and make the reading of them penal. We appeal to the authority of the Church, but we ask for it only the deference which is due to collective wisdom and piety: they refer to it as an arbiter from whose decision there is no appeal. Surely the Christian Register will admit that there is a wide difference: the one is the spirit of sober and enlightened inquiry,—(and if we do not say *free* inquiry, it is only because some who have made their "freedom a cloak for licentiousness," have brought the word into disrepute:) the other is a palpable restriction of the rightful exercise of inquiry, and a usurpation of the authority which belongs only to the word of God. That individuals among us in their zeal to *advise* are tempted to *dictate*, is one of the unavoidable results of human infirmity. And here again the difference between us and the Romanist is, that what with us is the exuberance of private zeal, and repugnant to our principles as a body, rears it head among them in the shape of a legalized system of domination.

We have much more to say on these and kindred subjects, but as we shall have henceforward frequent opportunities of exchanging a word with the Christian Register, we forbear at present.

Perfectionism.—We have twice before had occasion to notice the new sect of Perfectionists. They are said to be numerous and increasing. A correspondent of the Albany Journal and Telegraph, from whom we give the annexed extract, says, "There is a number of them in De Ruyter, several hundred in Delphi, some at Salina, Oswego, and many other places." He adds that they claim the gift of prophecy, and attempt to work miracles. The Editor of the Connecticut Observer mentions a leading advocate of the dogma in that State, who says, "That in prayer he always addressed the Father directly, that with the Saviour as the Mediator between him and God he had nothing to do; having no sins that needed intercession; no forgiveness to ask for Christ's sake." We mention this not for the importance of the incident, nor yet as an illustration of the dogma, but to show a consistent and instructive operation of mind. Every *extreme* form of Christianity runs into Deism: the Calvinist borders upon fatalism, the Papist takes refuge in infidelity, and when the Christian fancies himself *perfect* he has of course no longer occasion for a *remedial* system of religion. But we meant to do no more than publish the extract as an item of Intelligence.

"Opposition was then challenged, and any one invited to speak who chose. I availed myself of the permission to ask the following questions:—

Do you consider Paul as having been a perfect and holy man?

Yes, perfectly holy.

Was Peter a perfectly holy man?

Yes, perfectly holy.

How then was it, that Paul 'withstood him to the face, for he was *to be blamed?*'

The first reply was, 'That they were perfect in Christ Jesus.' But when I hoped for 'a definition of perfect holiness, as consistent with blameworthy conduct'—I was answered by a torrent of ranting professions of their own sinlessness. One indeed said, he 'had nothing to do with what happened eighteen hundred years ago.' I then turned to the people, and exhorted them to believe the words of the Holy Ghost, that 'if any man said he had no sin, he deceived himself, and the truth was not in him.'—These, however, were pronounced by one of the discerners of spirits to be the words of the devil, and that the devil was in me. After a second caution to the people against the devil assuming the form of an angel of light, I left the house, and the meeting immediately broke up."

Rev. Peter Williams and the New-York Evangelist.—The Evangelist of last week, and on a former occasion, has praised the independence and candor of the Churchman in speaking well of a clergyman who happens to be a man of color. We are gratified by the Editor's good intention, but the compliment is undeserved. The truth is, the Evangelist does not understand Episcopalians. We are prevented, from the very frame and constitution of our Church, from sympathizing in the fevers of popular excitement: and the consequence is, that while the public mind is veering from one extreme to another, we are enabled to keep an equable course, and have our words and opinions on all subjects of great interest point to the TRUTH with something like the steadiness and certainty of the magnetic needle to the pole. What seems to the Evangelist a braving of public opinion, and a remarkable instance of candor, is a simple, unaffected expression of truth, without the remotest consciousness of its being an effort of courage, or an escape from prejudice. Our Church has the same feelings toward the African race now that she had in the third century, when a negro (Cyprian) was Bishop of Carthage, and one of the greatest men of his age. Whether the colored population are governors and legislators, or slaves and expatriate, their relation to *us* is immutably the same, being neither more nor less than brethren in Christ Jesus. "There is neither *Jew* nor *Greek*, there is neither *bond* nor *free*, there is neither *male* nor *female*: for ye are ONE in Christ Jesus." Whatever be our *political*, *civil* or *natural* differences, our SPIRITUAL relation is unchangeably one and the same: and this last is all with which we concern ourselves.

Christian Intelligencer.—It is due to the Editor of this periodical to acknowledge his Christian courtesy, and profess our willingness to reciprocate it.

Protestant Episcopal Pulpit.—We have received (and but for an accident, should have noticed last week,) the May and June numbers of the Protestant Episcopal Pulpit. The first contains a sermon by the Right Rev. Samuel Seabury, D. D., (the contributor of which, begs not to be thought responsible for the important information at the head, that the author was "The former venerated Bishop of Connecticut," but that he is now "deceased,") and another from the Rev. Palmer Dyer. The sermon in the June number is from the Rev. C. E. Gadsden, D. D.; and appended to it is an extract on the importance of sacred music.

The sermon of Dr. Gadsden is a very valuable one, being evidently the result of much observation and reflection. It is entitled "the Old Paths of the Church," and is an attempt to develope in part the causes of the stability and permanent efficiency of our Church. It is highly spoken of, and we need hardly add, that in its leading principles it has our concurrence.

The Christian Pastor.—The address with this title, delivered by Bishop Doane at the late Commencement of the Theological Seminary, is published. It contains much wholesome advice, and uncompromising views of pastoral duty, enforced in a plain and fervid style of eloquence. The author has in this address exhibited the Gospel and the Church in their right relations, and assigned to each its fair proportion of space. Both the subject and the treatment of it are such as rendered the discourse particularly suited to the occasion on which it was delivered, and commend it to the approbation of the whole Church.

A Voice from the Church.—This is the title of a pamphlet just printed in the best style of "The Press," and "designed," to use the words of the Gospel Messenger, "to warm the hearts of Episcopalians to a livelier attachment to the sound and consistent views of divine truth, and to move them to a more careful and constant effort to adorn their profession in lives of increasing godliness." The pamphlet is ascribed to a clergyman of this city. We have marked an extract for insertion in our next.

The Christian Library.—A new periodical has been commenced with this title. It is to be issued weekly, at the rate of $3 per annum, and to form a yearly volume of 832 quarto pages. We observe the name of the Rev. John F. Schroeder on the Committee of Publication. The publisher is Mr. Thomas George, of this city.

Several new works which have been received shall be noticed in our next.

INTELLIGENCE.

The Church in Maine.—It is surprising that so much attention should have been given to the condition of the Church in other parts of the Union, while it seems to have been almost overlooked or forgotten in one of our large and not least flourishing States, that of Maine. It is probable that many intelligent Churchmen are not aware of the appalling fact, that only *three* houses of public worship, according to the ritual of the Protestant Episcopal Church, exist in this large State. Two other congregations have, indeed, been formed within a year or two past, but they are now struggling for existence; and but little more can be said even of those where churches have been built: for their ministers have to labor under great difficulties and discouragements, and are too widely separated for an interchange of services and sympathy. As yet they can hardly strengthen each other's hands. It is, indeed, time that the attention of the Church be directed to this wide field. Why should she not imitate the example of other rapidly increasing denominations? The Unitarians have already planted nine or ten places of worship and more societies, all younger than our three Episcopal Churches. The Universalists have meeting-houses scattered far and near. The Methodists have occupied a very large field, and it is only a few days since about *one hundred* of their ministers met in Gardiner! The Roman Catholics also are every where making successful efforts. The Congregationalists support wholly, or in part, about *ninety Missionaries!* And what do we? The Church at large has never sent a dollar, I believe, to Maine, though an appropriation of $200 is waiting at Philadelphia for Bangor. But what is this among so many? A single Congregational parish, in the last-named town, raised in one year 1900 dollars for such purposes; and another in Saco, in the same time, contributed $1000. The first gave $600 to the missionary cause in this State.* Yet no less than ten stations might be pointed out where the Church would without fail be established, if a house of worship were erected. In Augusta, the capital of the State, two individuals pledge themselves to raise $2000 toward erecting a church, if the additional $1500 can be obtained. Will not some friends of the Church subscribe this amount, by taking shares in the proposed church at $50 each? They would be repaid; for scarcely a church, and perhaps not one has been consecrated of late in New-England, that has not, by the sale of pews, paid for itself. It is then but *lending* to the Lord. In Bangor $400 have been given to support a clergyman for one year, and $5800 subscribed toward building a church, and for want of $1800 more, "the ways of our Zion there do still mourn." Many other situations might be named where success would follow a liberal effort; but as it now is, Universalism and Infidelity are raising their heads, and oppressing as far as possible every institution where true religion makes her modest and humble appearance. It is not the West alone that needs our aid, but the cry is loud from the East, where the Church has never yet been planted, "Come and help us."—*Com.*

* This does not include some hundreds of dollars raised by the Female Society in the same parish.

Clerical Change.—The Rev. C. S. Hedges has resigned the charge of St. Andrew's Church, Wilmington, Delaware, and has taken charge of the newly-formed Episcopal congregation of Middleway and Harper's Ferry, Jefferson county, Virginia.

Bristol College.—The present week, which concludes the summer session of Bristol College, and the first year of its collegiate existence, was selected as an appropriate occasion for an exhibition among its students. In compliance with the invitations of the literary societies of the institution, Messrs. Francis S. Key, of Washington, and Willis C. Clark, of Philadelphia, consented to address them, the former in an oration, the latter in a poem. Arrangements were also made by the students for the delivery of orations, so as to render the exhibition of the same character as may be expected at the commencements, after the College shall have been long enough in existence to prepare its students for their degrees.

The exercises of the morning were opened with prayer by the Rev. Dr. Tyng. Mr. Key then addressed the audience, selecting as his theme, the power of literature and its connexion with religion. The subject was not more happily chosen than ably and impressively discussed. The poem of Mr. Clark was on kindred subjects, and beautifully illustrated the effects which had been produced upon literature and science by the establishment and influence of the Christian religion. We hope that the societies of Bristol College will be enabled to present both of these productions to the public, through the medium of the press.

The orations of the students, some of which were selected and some original, were in unison with the religious and literary character of the institution, and many of them evidently expressed the heart-felt sentiments of young and cheerful but decided Christians. One of them evinced the deepest interest on the part of the speaker in *Christian missions*, and assured us of the existence of a deep feeling in favor of our domestic and foreign efforts, among the members of the College. The Missionary Society of the college has contributed, it was stated, $300 during the present year, to the cause of Missions.—*Episcopal Recorder.*

Kenyon College.—The annual Commencement of this Institution will take place on Wednesday the 6th day of August next, at 10 o'clock, A. M.

On the day previous, the exercises of the Philomathesian and Nu Pi Kappa Societies will be attended. They will be concluded by an oration from Salmon P. Chase, Esq., of Cincinnati.—*Gambier Observer.*

Oneida Indians near Green Bay.—The Rev. R. F. Cadle having resigned his situation at Green Bay, has accepted an invitation to become the minister of the Episcopal Church among the Oneida Indians. Mr. Cadle has ever felt a great interest in these Indians, and has long desired to retire from the mission at Green Bay, the duties of which were too onerous for his health and strength. The present arrangement, we are assured, is highly acceptable to the Indians, and we trust will prove a great and lasting benefit to them.—*Epis. Rec.*

From the John Bull.

In the midst of the gloom by which we are surrounded, with the prospect of fresh innovations, and new attacks upon the ancient institutions of our country, it is gratifying to find, from unequivocal sources, that there is a good spirit existing, and which only wants to be aroused, to make itself generally manifest.

We now allude more particularly to Ecclesiastical affairs. We have elsewhere, to-day, noticed the addresses to the Archbishop of Canterbury, which are in preparation, as evidence of the right feeling, which, thank God, still powerfully survives the attacks which have been made from every quarter on the Church.

A corroboration of our hopes upon this vital question, is to be found in a note, appended to the admirable charge of the Bishop of Exeter to the clergy of his diocese, on his primary visitation (to which we shall next week more particularly allude,) and which we subjoin:—

"With humble thankfulness to God," says the eminent Prelate, "and with cordial acknowledgments to man, I am bound to state that, so far as the feeling of the people can be collected, from its manifestations in these two great counties, the Church has nothing to fear, and every thing to hope, from the influence of that feeling if fairly represented in Parliament. In saying this, I am far from meaning to imply, that in the laity among us there is—what there ought not to be, and I trust never will be—blindness or indifference to any anomalies or imperfections in our existing institutions. All that I affirm is, that there is a strong and increasing attachment to the institutions themselves. Let those imperfections be remedied—let the anomalies be removed, or modified, or proved to be productive, on the whole, of good—and we need not apprehend, in the main body of the people of England, any wish for undue or extravagant innovation."

This, we say, founded upon practical knowledge, is most cheering and consolatory. It is with pleasure we add to this unquestionable testimony the report of a proceeding in one of our Courts of Justice on Thursday, which is gratifying, not only as it proclaims the public disgrace of two heartless and senseless blasphemers, but as it exhibits the fact, that the execration of their infamous conduct was confined neither to the high nor to the low, nor to the rich nor to the poor, but was unanimous and universal.

The scene occurred at the Old Bailey, on the trial of a man named Berthold, for robbery.

The first witness who presented himself for the prisoner gave his name Julian Hibbert, but on being tendered the book to be sworn, he said he had no belief in its contents.

The Recorder: Is it the Old or New Testament?

Witness: It does not matter; I have no belief in either. I made the same objection here two years since and was rejected.

Mr. Phillips: Then, Sir, why do you come here now?

Witness: Because I was subpœnaed.

Mr. Phillips: What creed are you?—Hibbert: None at all.

Mr. Phillips: Are you a Deist?—Hibbert: No.

Mr. Phillips: Nor an Atheist?—Hibbert: I am.

He then walked down, when Mr. Phillips called him back, and observed, "We may have mistaken you; I hope we have. Did you say you were an Atheist?"—Hibbert: I did.

Mr. Phillips: Do you understand what is meant by the term?—Hibbert: Yes.

Mr. Phillips: Do you not believe in the Supreme Being?—Hibbert: No.

Mr. Phillips: Are you so destitute of feeling as to declare so?—Hibbert nodded assent.

To describe the feeling that ran through the Court would be impossible. It broke forth in one simultaneous burst of disapprobation, and amidst the hissing, the cry of "Turn him out" was frequent.

The next witness called was a man named McPherson, who made some comment at the instant he was sworn.

Mr. Phillips immediately exclaimed, "Stand down, Sir."—McPherson: Why?

Mr. Phillips: Stand down, Sir, I say; I am engaged for the prisoner, and I would ask you whether conduct like yours is calculated to benefit this poor man?—McPherson: I have been sworn.

Mr. Phillips: I will not disguise from the Court the observations I heard you make as you came up after being sworn. Now you have gone through the ceremony, stand down, Sir. I shan't examine you at all, Sir.

Recorder: Do not examine him, Mr. Phillips, unless you like. You are at liberty to decline.

Mr. Phillips: Are you too, like the last witness, an Atheist?—McPherson: I am.

Mr. Phillips: Pause ere you answer. Do you not believe there is a Supreme Being?—McPherson: No.

Mr. Phillips: Then begone, Sir; quit this place immediately. After so disgusting an exhibition as this—after the revolting observations that have fallen from these witnesses—I will not disgrace myself, nor insult an English Jury, by examining such persons.

A burst of applause followed this manly observation of Mr. Phillips, mingled with groans, yells, hisses, and exclamations of "Turn him out;" and the man immediately retired.

The Recorder summed up, and commented upon the disgusting exhibition which they had had the misfortune of witnessing. His wish was at all times that a Court of Justice should be governed by the most complete decorum. It was true that the Court had not this night manifested that decorum, yet he could make every allowance for their deviation when he considered the gross outrage that had been done their feelings; and if ever he did feel proud of a dereliction from decorum it was in the manly and simultaneous burst of English feeling and of religious propriety which they had just witnessed. After observing that their sense of rectitude had done honor to their feelings he proceeded to sum up the case.

It may not be uninstructive to observe that this Mr. Berthold, the convicted felon, is the editor and concocter of that most nefarious compound of falsehood and scurrillity, the "*Black Book*;" of which, no doubt, his most respectable witnesses are most ardent admirers.—*Barbadian.*

Letter from a Chinese Christian.—The following letter from Afa, the earliest convert of the Protestant mission to China, now living, will be perused with interest. It is addressed to the Treasurer of the London Missionary Society.

Leangafa, with a respectful obeisance, presents this letter before the honored presence of the venerable Mr. Wilson, wishing him a golden tranquillity.

For several years past I have had to be grateful for our Lord and Saviour's gracious protection, and bestowment of the Holy Spirit to open my heart and form my will.

I have always received great kindness from Dr. Morrison, in giving me instruction, by which I have attained to some knowledge of the mysteries of the Gospel. I have also preached the Gospel, and exhorted for several years the people of my native place, and had the happiness of receiving the Lord and Saviour's great grace in saving some out of the hands of the devil, turning them from depravity to righteousness, casting away their idols, and serving the living and true God, obeying and believing in the Lord and Saviour, and hoping for the salvation of their souls.

During this year several persons have obeyed and believed in the Saviour, and entered the general Church of the reformed holy religion. There are upward of ten of us who, with one heart and united minds, continually serve the Lord, and learn and practise the holy doctrines of the Gospel. Every holy Sabbath day we assemble together to praise the Saviour for the mighty grace of redemption.

Happily, the Lord most high has graciously granted us protection, so that we have enjoyed hearts at peace and in tranquil joy; therefore I respectfully prepare this slip of paper, with writing on it, to inform you, venerable Sir, of these things, and to pray that you would, as is right, joyfully praise our heavenly Father for converting us by his great grace.

Further, I look up and hope that you, venerable Sir, will pray to our Lord and Saviour for us, that he will confer the Holy Spirit's secret aid to influence and rouse our hearts, that from first to last we may, with one mind and persevering intention, cultivate virtue, and persuade the men of the world every year to come in greater numbers to serve the Lord, that we may together ascend to the heavenly regions, and assemble with the vast multitude who, in his presence, shall praise the self-existent and ever-living God, throughout never to be exhausted, never ending ages.

Just as in 1 Cor. xiii. 12, holy Paul says, "For now we see through a glass darkly, but then face to face," we who in this world reverently believe in our Lord and Saviour, although we cannot, with fleshly eyes, see the honored countenance of our heavenly Father, still in the life that is to come shall be able to view, face to face, the majesty of our heavenly Lord. Though you and I are separated as far as one boundary of the sky to its extreme opposite, and cannot see each other in our own proper persons, still we hope to meet and see each other in the presence of our heavenly Father, and praise his great power for ever.

My special wish, Sir, is, that in this life you may leap with joy and delight to assist in the concerns of our high Lord; then, in that day, the Lord of general judgment will bestow a crown of righteousness on those who love our Lord and Saviour's appearing. (See 2 Tim. iv. 8.)—*London Missionary Chronicle.*

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

The Secretary has adopted the following method of acquainting Applicants for Orders and Candidates, with the reception and approval of their testimonials by the Standing Committee.

In all cases where the testimonials are not satisfactory, the applicant will receive by letter information thereof, and of the particulars in which they are found to be defective.

July 22d, 1834.—The Canonical Certificate was this day granted and signed in favor respectively of Rev. James O. Stokes, Rev. Robt. B. Campbell, and Rev. James A. Bolles, applying for Priests' Orders; and of David J. Burger, Lloyd Windsor, and Anthony Ten Broeck applying to be admitted Candidates for Orders.

W. Creighton, *Secretary Standing Committee.*

WASHINGTON COLLEGE.

The Annual Commencement of this Institution will be held on Thursday, the *seventh* of August. Candidates for admission are requested to present themselves for examination on the Tuesday and Wednesday preceding; but may also be examined at the beginning of the next term. Candidates for the Freshman Class will be examined in Arithmetic, Sallust, Cicero's Select Orations, Virgil, Latin Prosody, and the translation of English into Latin; in Jacob's Greek Reader, the Gospels of St. Luke and St. John, and the Acts of the Apostles.

The next term will commence on the 25th of September.

The annual meeting of the Church Scholarship Society will be held in Christ Church, Hartford, on the evening before commencement. Sermon by the Rev. Mr. Pyne, of Middletown.

Calendar.

AUGUST.

3.—10th Sunday after Trinity.
10.—11th Sunday after Trinity.
17.—12th Sunday after Trinity.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834. *Missionary Disposable Fund.*
July 29. Received of the Female Auxiliary Association of St. John's Chapel, New-York, per Miss Anne Corre, - - - - $51 00

Benjamin M. Brown, *Treasurer*,
July 30, 1834. Butchers' and Drovers' Bank.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as *Special Agent* appointed to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges in behalf of the Society, the receipt of,

From the parish of Christ Church, Hartford, Conn.	$96 77
" " Christ Church, Middletown, -	33 00
" " Trinity Church, Chatham, -	47 77
	$177 54

F. H. Cuming,
Secretary General Protestant Episcopal S. S. Union.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 24th, from the following persons, viz.:—

Eliphalet Platt—A. E. Miller, *with remit.*—C. Pettigrew—Postmaster, Providence, R. I.—Agur Wells—Rev. S. Pyne—Postmaster, South Deerfield—Rev. J. Chapman—Postmaster, New-York Mills—E. R. Dear—Postmaster, Roxburg—Rev. A. S. Atwater—D. S. Porter.

Received by the General Protestant Episcopal Sunday School Union.

Mrs. H. Willoughby, *with remit.*—B. H. Randolph, *with remit.*—Rev. A. C. Treadway, *with remit.*—John C. Pechin—S. Babcock.

NOTICE.

Wanted *immediately* a young man, to take charge of a small English and Classical School in the country. Good recommendations, and an attachment to the Protestant Episcopal Church will be required. For further particulars inquire at at this office.

CHURCH DOCUMENTS.

BISHOP MEADE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF VIRGINIA.

Dear Brethren, — Through the merciful providence of God we are permitted to meet together once more, for the purpose of rendering an account of our labors and success in the ministry during the past year, and of deliberating on the best measures for promoting the spiritual interests of our Zion. My account must commence with the concluding services of our last Convention, when I united with the beloved father (whose age and infirmity prevent his being with us at this time) in the ordination of eight persons,—six of whom were admitted to the Order of Deacons, and two to that of Priests. After the duties of the Convention were over, I returned home by the way of Fredericksburg, where I preached on Wednesday evening and administered the rite of confirmation to five persons. During the month of June I spent two days in Winchester, preaching several times in that place. In the month of July I visited Alexandria, with the view of attending the annual examination of the students of our seminary. This took place on the 10th. I was much gratified by the exercises on that occasion, and more deeply impressed than ever with the importance of the institution, and the duty of a punctual attention to its public examinations. To my brethren of the Clergy especially, and to the trustees, I would present this as an interesting and important occasion worthy of their attention. It will be rendered particularly interesting on the approaching anniversary, by the ordination of a large number of young candidates for the ministry. On the Sunday following the examination, I preached twice in Alexandria and confirmed thirteen persons. On leaving Alexandria, I visited Hay Market, Aldie and Middleburg, preaching at each of those places. On the two last days of July and the first of August, I was engaged, in company with my brethren Mr. Lemmon, Mr. Adie, and Mr. Andrews, in religious services at Upperville, a flourishing village in Fauquier, on the border of Loudoun county. We spent an agreeable, and we hope, useful time in frequent services, beginning with the rising sun, and having also mid-day, afternoon and evening exercises. On Sunday, for the first time, we administered the communion in this place to a little band of believers. I confirmed also seven persons at the same time. I am happy to state, that the zeal of our friends in and about this place, has led them to undertake the erection of a neat church, which will be finished in the course of the coming year. After the services at Upperville, I was enabled to have an association in my own parish, by the help of the Rev. Mr. Mann, Mr. Brooke and Mr. Adie, who, during three days, preached to highly gratified and I hope edified congregations. At the close of our services, we were equally surprised and delighted by the arrival of my brother the Bishop of North-Carolina, who concluded the meeting by a very appropriate and impressive discourse. On this occasion, two were confirmed. On the 7th of August, I set out on a tour through the counties of Berkeley and Jefferson, preaching the first day at Bunker's Hill. On the 8th and 9th I officiated, in conjunction with the Rev. Mr. Jones of Jefferson, at Hedge's Chapel, where I confirmed twenty-six, baptized two infants and administered the communion. Here, as usual, the congregations were large and attentive, assembling at the hour of eleven o'clock, engaging in holy exercises during the customary period, leaving the house of God for a short time, then re-assembling for the afternoon service, and again filling the house at night. A large portion of the evening congregations, I am told, consisted of those who remained at home during the two first services. This example is worthy of imitation. On the 10th, we repaired to Martinsburg, about seven miles distant, where we met with the Rev. Mr. Drane, from Hagerstown, who preached on the occasion of the ordination of Mr. Johnson, who was then clothed with the authority of a Priest. I preached twice in Martinsburg, baptized two infants, confirmed seven, and administered the communion. From Martinsburg, I went to Smithfield, where I officiated on the 12th and 13th, in conjunction with Mr. Jones, W. M. Jackson and Mr. Johnson. On the evening of the 13th, and the morning of the 14th, I was in Charlestown, and on the latter day confirmed nine persons. The 15th, 16th and 17th, were spent at Harper's Ferry, where I was aided in ministerial duties by Wm. M. Jackson. On the morning of the 18th, I proceeded to Shepherdstown and found the inhabitants of the place in the utmost consternation by reason of the cholera, which had made its appearance a few days before, and hurried some of its citizens into eternity. Not wishing to be or seem to be either rash or cowardly in duty, I submitted it to the proper guardians of the health of the place, whether I should proceed with the previously appointed services. By their advice, I omitted all night services, and only convened those who were disposed to attend on the morning and afternoon on one day, and on the morning of the following. One of these services was held by particular request, in the Lutheran Church, whose minister was absent. Mr. Jones and myself endeavored, by suitable discourses, to improve the afflictive season.

After remaining at home a short time, I commenced a tour of preaching through some of the counties lying under the Blue Ridge. I left home on the 2d of September; on the 4th, preached at the Forcks Church to a large congregation, baptized one child and confirmed eight persons.

The congregation was then and had long been under the pastoral care of the Rev. Mr. Woodville. At this place had he most conscientiously and punctually met with his people for many years; here had I often met him in my travels through that region of country during the last twenty-two years, and here it was that I saw him for the last time, on the occasion just mentioned. Providence has removed him from a scene of sincere obedience on earth, to one of glorious enjoyment in heaven. He has left an affectionate family to mourn the loss of a kind husband and tender father, and many friends to cherish with sincere respect the memory of a conscientious Christian minister.

On the 5th and 6th of September, I was engaged in duty at Culpeper court-house, where I preached three times, confirmed twelve persons and administered the communion. The 7th, 8th and 9th were spent in like manner at Orange court-house, where I preached to a large and attentive congregation three times, confirmed sixteen persons, and administered the communion. In this place, where we never had at any time very regular services, and of late years scarce any, God has been very gracious to us, in sending a pastor who found favor in the eyes of the people, and who has been the instrument of awakening a good number to a lively sense of eternal things. I found the members of our Church in that place, engaged in the erection of an excellent house for public worship, which I presume is now completed. May it be well filled with devout worshippers. On the 10th, I proceeded in company with Mr. Jones and Wm. M. Jackson to Standardsville, where, during the morning and afternoon, we severally addressed in a private house, a large, attentive and deeply impressed congregation. We all felt as if God indeed was among us. On the 11th and 12th, we were engaged in like manner at Trinity Church, between Standardsville and Madison court-house. Here I preached twice, confirmed three and administered the communion. One of the persons confirmed was an old soldier of the revolution, who had lived to his 83d year before he became a soldier of the cross. I was aware before he rose up and approached the place where he was to make his vows, that he was a comrade of my father's under Washington. He, however, was not aware that I was the son of his old fellow soldier, nor had I opportunity to inform him until I was engaged in administering the holy rite, and then when I announced the fact, that here was an old soldier who had served under Washington with my father, now come to enlist under the banner of one greater than Washington, he was entirely overcome—burst into tears and melted the whole assembly. I trust there were, on that occasion, other tears than those of mere human sympathy. We thought that it was plainly to be seen that some hearts were touched from above with a feeling above all earthly feelings. May the event prove that we were not mistaken. Our next services were at Madison court-house, on the 13th, 14th and 15th. They were renewed four times each day, when we closed them.

It was indeed a joyful season for religion and the Church at Madison. Fifteen months before, and I scarcely knew a place in our State which promised less to the labors of a minister of our Church, and at this time, I confirmed twenty-three warm-hearted disciples of Christ, and zealous friends of our Church, and saw a neat and durable brick edifice rising out of the ground to be a place for the worship of God. God had visited this place with the abundance of his grace. He had most signally blessed the faithful preaching of his word by ministers of different denominations. He had sent to those who were inclined to our communion, a humble and faithful man, who, laboring in season and out of season, and going from house to house, was the instrument of gathering together an interesting little band, with whom I spent some of the happiest days of my ministry. While I was there, beside the above-mentioned exercises, in which I was greatly assisted by the Rev. Mr. Jones, and Mr. Wm. G. Jackson from Staunton, I also admitted the Rev. Mr. Lamon, their minister, to Priest's orders. After parting with our dear friends at Madison, I turned my steps toward the new county of Rappahannock. On the 16th, I reached the residence of Dr. Thornton, and in the afternoon, according to appointment, preached a funeral sermon on the occasion of the death of the amiable and esteemed Dr. Hawes. This gentleman was for many years a member of Congress, and was highly esteemed by all who knew him. His benevolence was of no ordinary character, and his testimony to the truth and excellence of Christianity was very decided. In his will, he has made generous provision for more than a hundred slaves, whom he has directed to be colonized in Africa. On the following day I went for the first time to visit an old and venerable mother in Israel, who, for a long time, had been deprived of the services of the Church which she loved,—except when, on special occasion, the Rev. Mr. Woodville, who lived at a great distance from her, brought them to her house. Mrs. Thornton had turned her house into a church on this occasion, and invited her neighbors and relations to unite in the solemn services. She wished once more to partake of the holy supper. It had been a long time since she had enjoyed this privilege, and it might be the last opportunity, for she was far advanced in the vale of tears, though then as well as usual. But she desired to perform another duty also. In her infancy, Christian parents had made a promise in her behalf, which she had never had an opportunity of fulfilling. She had never ratified her baptismal engagement in the rite of confirmation, and now, even in her old age, begged leave with all humility, to fulfil this act of righteousness. It was accordingly performed, and it is hoped that those present did not regard it as an idle and unnecessary ceremony even in her.

After this, together with some pious neighbors and relations, she partook of the Lord's supper. Her whole character was calculated to impress upon the minds of all who knew her, the truth of the Saviour's words, that we must enter the kingdom of heaven as little children. On the following day I left this neighborhood, but let it be remembered, as evidence of the uncertainty of life, and to show how mysterious are the ways of Providence, that in five days after I left the mansion of this venerable lady, God was pleased suddenly and unexpectedly to call her to himself. She seemed to have obtained that which she had long been seeking for, and then had leave to depart in peace. On the day after my leaving Rappahannock, I preached at Front Royal, and the next day reached home. In the course of three weeks I again set out with a view to visit certain places in the lower part of the State on the Eastern shore. I determined, however, to take this opportunity of visiting some other places which lay in the route. On Friday, the 11th of October, I left home and preached that day at Upperville. Saturday and Sunday I spent at Hay Market. The weather was so inclement and the house so open, that the congregation on the first day was small. On the day following, the Lord's day, the weather was good and the congregation was large and attentive. The house in which I preached was an old deserted court-house, which nevertheless, was capable of being converted into a comfortable church, at a very moderate expense. At the conclusion of the services, I addressed them on the condition of the neighborhood and the house in which we were assembled, and promised that if they would convert the house into a becoming place of worship, I would visit them again in the month of July, and dedicate it to God, and perform all the holy ordinances of the Church in it. As I came down from the pulpit two gentlemen assured me it should be done, and I am happy to learn that their promise has already been sacredly fulfilled. If God spare my life I will endeavor to fulfil my part, and hope that some of my brethren will be there to aid in the good work.

(*To be continued.*)

DOCTRINAL.

EXTERNAL ORDER.

Continued from page 700.

4. *Presbyterians admit no ordination but the Presbyterial to be either scriptural or valid.*

Nothing can be more explicit than your language upon this subject. "It is only so far as any succession flows through the line of Presbyters that it is either regular or valid. It is the laying on of the hands of the Presbytery that constitutes a scriptural ordination; and it is because Episcopal Bishops are Presbyters, and assisted in all ordinations by other Presbyters, that we consider their ordaining acts, on the principles of Scripture and primitive usage, as valid."

Precisely similar is the language held by your friend, Dr. McLeod. "A person who is not ordained to office by a Presbytery, has no right to be received as a minister of Christ: his administration of ordinances is invalid: no divine blessing is promised upon his labors: it is rebellion against the Head of the Church to support him in his pretensions: Christ has excluded him in his providence from admission through the ordinary door; and if he has no evidence of miraculous power to testify his extraordinary mission, he is an impostor." "It is improper to countenance the usurpations of prelacy, or the irregularities of independency; but since the Bishop who *claims exclusively* the right of ordination, does, *in fact, relinquish it*, by associating other ministers with him in the imposition of hands; and seeing Independents also relinquish their claim of right of ordaining, each congregation its own pastor, by giving up the work into the hands of those who are ordained, the ordinances administered in the Episcopal and Independent Churches are held valid: the ministry is essentially Presbyterian, and upon this principle there is no necessity for re-ordaining or re-baptizing any who have had these ordinances in the communion of the Independent or Episcopal Churches."[b]

The claims set up in the Catechism of Dr. McLeod, and in your Letters, it will immediately be seen, are as exclusive as language can make them. It would be unreasonable to find fault with you, however, since you do nothing more than lay down the true Presbyterial doctrine, as set forth by the Westminster Divines, and the General Assembly of the Church of Scotland, "Ordination is the act of a Presbytery." "Preaching Presbyters, orderly associated, either in cities or neighboring villages, are those to whom the imposition of hands do appertain, for those congregations within their bounds respectively."[c] In proof of these doctrines the First Epistle of Paul to Timothy is quoted, and thus Presbyterial ordination is placed on the ground of Scripture.

The Associate Reformed Church in North-America adopts the foregoing language of the Westminster Divines.[d] Still further—"Presbyterial Church government is the true and only form of government which the Lord Jesus Christ hath prescribed in his Word."[e] Now, ordination is one of the powers of government. It can be exercised, of course, only in the Presbyterial mode. Any other mode of exercising it is inconsistent with the ordinance of the Lord Jesus Christ.

Language of the same character is to be found in the standards of the religious society to which you belong. "It is absolutely necessary that the government of the Church be exercised under some certain and definite form. And we hold it to be expedient, and *agreeable to Scripture, and the practice of the primitive Christians*, that the Church be governed by Congregational, Presbyterial, and Synodical assemblies."[f]

The same standards admit the existence of but one order of Gospel ministers. To this order they represent the power of ordination as confined. The power is exercised by a Presbytery. "The presiding Bishop shall, by prayer, and with the laying on of the hands of the Presbytery, *according to the apostolic example*, solemnly ordain him to the holy office of the Gospel ministry."[g]

Thus the Presbyterial form of Church government is placed on the ground of Scripture. Ordination is represented as the act of a Presbytery, and this is referred to the authority of apostolic example.

But I am dwelling unnecessarily on this part of the subject. The exclusive validity of Presbyterial ordination is the *fundamental* principle of the Presbyterial association.

Mark, then, the following simple train of propositions.

1. There is a visible society, called the Church, instituted by Christ and his apostles, of which all men are commanded to become members;

2. To the existence of this Church a divinely appointed ministry is essential;

3. There can be no ministry without an external ordination;

4. And no ordination is valid unless Presbyterially performed.

Thus Presbyterial ordination is the basis on which the whole fabric of the Church visible is made to rest.[h]

It is utterly impossible to set aside the foregoing plain statement of facts.

To say that there can be no Church without a ministry, and that there can be no ministry without Presbyterial ordination, is plainly to say that there can be no church without Presbyterial ordination. The Westminster Divines, the General Assembly of Scotland, the Associate Reformed Church in North-America, the particular society to which you belong, unite in declaring the ministry to be essential to the Church, and Presbyterial ordination to be essential to the ministry. They all, then, make the very existence of the Church of Christ to depend on ordination by the hands of a Presbytery. You go to the full extent of this doctrine in the Letters which you have addressed to your Christian brethren; inveighing against the exclusive claims of your neighbors in the very breath with which you issue claims as exclusive as language has the power of expressing.

Let us now endeavor to ascertain the degree of value which Presbyterial standards and Presbyterial authors attach to communion with the visible Church; thus depending on ordination by Presbyterial hands for its very existence. We shall then know precisely how far your society carries its pretensions, and the exact degree of importance which it gives to External Order.

The standards of Presbyterial societies expressly declare that there is NO COVENANTED POSSIBILITY OF SALVATION OUT OF THE VISIBLE CHURCH.

Take the following passage from the Confession of Faith in the Church of Scotland: "The sacraments, as well of the Old as of the New Testaments, were instituted of God not only to make a VISIBLE difference between his people and those that were without his LEAGUE, but also,"[i] &c.

League signifies agreement, or covenant. The sacraments of the Church, then, put a visible difference between those who are in league or covenant with God, and those who are not in league or covenant with him.

We will now attend to the language of the Confession of Faith set forth by the Westminster Divines.

"The visible Church is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."[k]

It would be difficult to attach greater importance to the visible Church than is implied in the above passage. There is no ordinary possibility of salvation out of this Church. If persons not belonging to such Church be saved, it must be in some extraordinary way, of which we know nothing. Communion with the visible Church, as far as we see or know, is the only method in which salvation is to be attained. Such is the express language which you yourself use in commenting on this very passage. Now, I humbly conceive that the ordinary way of salvation is the *covenanted* way. You surely will not assert that the covenanted plan of salvation is a plan which is extraordinary and unknown to us; while there is some other plan, different from the covenanted, that is the ordinary plan of salvation. It is clear, then, that your Confession of Faith confines all covenanted title to salvation to the members of the visible Church.

Bear with me, however, a few moments longer.

"A sacrament is a holy ordinance, instituted by Christ *in his Church*, to signify, seal, and exhibit unto those that are WITHIN THE COVENANT OF GRACE, the benefits of his mediation; and to DISTINGUISH THEM FROM THOSE THAT ARE WITHOUT."

"Baptism is not to be administered to any that are OUT OF THE VISIBLE CHURCH, AND SO STRANGERS FROM THE COVENANT OF PROMISE, until they profess their faith in Christ, and obedience to him."[m]

The position, that the standards of Presbyterial societies confine all covenanted possibility of salvation within the pale of the visible Church, is thus completely established; the passages cited being of so very marked a character as to leave no room for evasion.

Let me now remind you of the language which is held by Presbyterian authors on this subject.

My first quotation shall be from the Christian's Magazine. Speaking of the visible Church, Dr. Mason says, "All the ordinances are given to it—all the promises are made to it."[n]

The next authority to which I would refer you is that of the late learned President of the College of New-Jersey. In his Discourse on Baptism, Dr. Smith constantly represents the visible Church as that household of God to which is committed the covenant of grace, with all its promises and blessings.[o] Take a single passage—"Between the baptized and unbaptized infant, dying in infancy, there is this difference, that to the one, the inheritance of eternal life is conveyed by *covenant* from God, under his appointed seal; the other is left to his free, indeed, but uncovenanted mercy."[p]

Let me now call your attention to the language repeatedly used in your own Letters.

The visible Church is "that household of God to which his gracious promises and his life-giving spirit are vouchsafed." Here, Sir, you represent the promises of the Gospel as confined to the visible Church. Such is, unquestionably, the fair construction; especially as the conclusion which you draw, from the fact of the gracious promises of God and his life-giving spirit being vouchsafed to the Church, is, that more virtue and holiness will ever be found within than without her pale. If the promises of the Gospel are not particularly given to the visible Church, your mode of expression is very strange, and your reasoning altogether unintelligible.

b McLeod's Ecclesiastical Catechism, pp. 29–31.

c Form of Presbyterial Church Government agreed upon by the Assembly of Divines at Westminster; examined and approved, anno 1645, by the General Assembly of the Church of Scotland.

d Constitution of the Associate Reformed Church in North-America, pp. 497, 498.

e Ibid. p. 475.

f Form of Government of the Presbyterian Church in the United States, chap. vii. sect. 1.

g Ibid. chap. xiv. sect. 12.

h I am aware that you admit Episcopal ordination to be valid. But you do not admit it to be valid as contradistinguished from Presbyterial; nay, you represent it as *substantially* Presbyterial, and rest its validity on that circumstance alone. Were it not for this, you would deem it necessary, as Dr. McLeod expressly tells us, to re-baptize Episcopal laymen, and to re-ordain Episcopal priests. But this subject will be fully considered in my next letter.

i The confession of the faith and doctrine believed and professed by the Protestants of Scotland, exhibited to the estates of the same in Parliament; and ratified and established by act of Parliament, 1567, as the public and avowed Confession of Faith of the Church of Scotland. Article xxi. of the Sacraments.

k Presbyterian Confession of Faith, chap. xxv. sect. 2. Constitution of the Associate Reformed Church in North-America, pp. 145, 146.

m Constitution of the Presbyterian Church in the United States Larger Catechism, questions 162 and 166. Constitution of the Associate Reformed Church in North-America, pp. 372, 373, 375.

Mark this well! We are "out of the visible Church, and so strangers from the covenant of promise, until we profess our faith in Christ." Then it is possible to have faith, and yet be without a covenanted title to salvation; for we are first supposed to profess our faith in Christ; and, upon the strength of this profession, are placed within the covenant by the ordinance of baptism. Faith, therefore, does not, of itself, put us within the covenant, but merely renders us fit subjects of admission.

n Vol. i. p. 156.

o See Discourse on Baptism throughout. p Ibid. p. 34.

(*To be continued.*)

THE MINISTRY.

PULPIT INFLUENCE OF HALL.

From the American Quarterly Observer for July.

The influence of Hall upon the style of pulpit eloquence is worthy a place in our estimate of him as a preacher. It is believed that it will be a happy influence, operating to elevate and refine, without any compromise of point and plainness; securing the correction of faults, which wherever found, must necessarily abate the force and blunt the edge of truth. We do not hold up Hall, nor would we any other man, as a model in preaching; but simply proceed upon the ground, that excellences may be looked at, and admired with benefit. The influence of Hall will be unquestionably valuable in improving the diction of the pulpit. In his own performances he has struck happily upon a medium between an entire abandonment of the technical language of theology, which would be attended with inconvenience, also with evident hazard to the interests and stability of truth, and that lavish and crowded employment of it, which operates upon many minds as a perplexity and repulsion. Hall uses it so far as definiteness and brevity of statement require, and no farther. It is not unfrequently used, as all other fixed and familiar terms are liable to be, as an apology for ideas. The pulpit needs melioration here. To achieve it, we say, among other things, let Hall be studied, his example and precepts followed, and the result will be propitious; the Gospel will gain new power. There is another and kindred particular, which may be noticed in this connexion, viz. the employment of Scripture phraseology. Sometimes it is brought in unfitly and clumsily, creating disgust, instead of pleasure and profit. Hall uses it invariably with a singular delicacy and judgment; by his masterly management, making it subserve the purposes of beauty and of devotional excitement and impression. His quotations also from Scripture are admirably appropriate—never dragged in, never accumulated ostentatiously and inaptly, as is sometimes done by persons who seem to compute the strength of an argument and the chance of conviction by the pile of texts adduced. Hall is more sparing in his quotations from Scripture, but always to the point. He judged undoubtedly that one arrow well directed, was better than a hundred destitute of sharpness and thrown at random. In the written argument in his public appeal, the inspired quotation is not only convincing, but beautiful; beautiful in itself, beautiful for its appropriateness, "an apple of gold in a picture of silver." It has at once all the grace of a classical allusion, and all the force of a saying of God.

The example of Hall, we are persuaded, will be favorable to simplicity in the structure and style of sermons. It is not pretended that Hall was like Border, who brought down truth in luminous and pungent application to the humblest minds. Hall was great, and his was the simplicity of greatness. He was polished, elevated, not unfrequently sublime, but always clear, natural, and easy. It was at once the tread of a giant, and the artless gait of a child. There is a remarkable simplicity and transparency in the plan of Mr. Hall's sermons. He presents us with no intricate, involved or ramified processes of thought. There is nothing at first view to excite wonder at the man's reach and profoundness. The outline of the piece we find, as we glance over it, is plain and obvious; such, we imagine, as any one could have formed. The topics presented are few, and not remarkably original and striking. But the filling up is rich in instruction, splendid in imagery, eloquent in its whole mass and texture. Some men exhaust all their strength and ingenuity upon the plan of a discourse, in order to show something smart and startling. Vain labor, for it is true of a discourse as of a man, that the strength and beauty lie not in the bones, but in the muscles, the sinews, the soul; in the dressing without, and the spirit within. Others ruin themselves by a passion for metaphysical subtleties and niceties; they split and attenuate their ideas till they are as meagre as the kine which portended Egypt's famine. Hall did not so, he was a metaphysician of singular acuteness. But he did not follow into the *desert* the leadings of this science, nor suffer it to arrest and wither the verdant growth of his mind. In his preaching, Hall gave truth a body and fulness. He clothed it with such clearness of illustration, that it stood forth to the hearer's apprehension, a living and momentous reality. All do not cultivate the ability to do this. It would be well for their usefulness if they did. Many take an opposite course, and depend for success upon the reiterated assertion of naked doctrine or fact;—such, for instance, as the doctrine, or its dry demonstration, that man is a sinner, and that he must repent or be lost. The doctrine is true and important, and must be propounded prominently, and brought home to the conscience with unshrinking application. But the error is in bare assertions, and accumulated repetitions, in insisting perpetually upon the ultimate result, without the intermediate convictions. This is a mistake in preaching by no means uncommon. The naked obligation of immediate repentance, submission on the spot, is urged inordinately—urged inefficaciously, because it is not backed by a pressing mass of well-illustrated truth. Mere hortation will not move the mind, particularly the reflecting mind; there must be *solid* substratum of truth, furnishing an immoveable basis on which to rest the lever of persuasion, then we may raise the sordid spirit from earth and earthliness to God and heaven. Hall always laid firm his bottom. He would not stand on sand, he would not stand in mud. He put down rock. Truth was that rock. He made others see, that truth is a rock, which, penitently built upon, would be a munition of safety, but rejected, scorned, would fall upon the transgressor and grind him to powder.—*Christian Watchman.*

We give the subjoined quotation from the Friend, (of the Society of Friends,) not only for the excellence of the matter, but as an evidence how nearly they may approach in language who consider themselves to be the farthest apart. We have altered but one word, and that not because we object to it, but because it is liable to be misunderstood.

The preservation of a living gospel ministry of Christ's own ordaining, and subject to his direction, is a great blessing to the Church, and a means which the Lord has seen meet eminently to bless and prosper for the gathering of souls to himself. But the greater the good to be accomplished, the more does Satan strive to thwart and hinder it, by placing the most plausible and insnaring baits in the way of those who are called to this sacred office. For as he cannot hope to plunge them suddenly into any gross wickedness, or to prostrate them by a single act of impropriety, he goes to work the more subtly, assumes the garb of an angel of light, and by every cunning stratagem which his diabolical ingenuity can invent seeks to betray their minds and draw them from that state of humble dependence on the immediate teachings of the Spirit of truth, in which their safety consists. He knows that if he can once make them think well of their own labors, or imagine that the same close and simple adherence to the use of the Divine gift, which they were led into at the beginning, is not now necessary, he then has prepared the way for greater departures, and under an appearance of much zeal for the cause of truth, and in the midst of great activity and abundant preaching, he has them under his own control. Their activity is that of the creature in its fallen nature, and however sound the doctrine and specious the discourse, it does but feed that disposition in the hearers which is gone from the cross of Christ and cannot endure the mortification and self-denial into which it leads. Such preachers may be very popular, because the multitude of the people have itching ears, and love to be fed with smooth words and eloquent discourses, but while the meeting-houses are thronged with hearers, the hearts of few seem to be affected, or that deep conviction of sin awakened which leads to repentance and amendment of life. Such will ever be the case where the Gospel is not preached in its own authority and power, which is no less than the Holy Spirit sent down from heaven; and however high and solemn the profession, it is the only ground on which a living gospel ministry can rest. Take this away, and with all the fluency of speech and elegancies of oratory, with doctrine sound as the standard of holy writ, and a morality as pure and elevated as its sacred pages unfold, we shall have nothing better than sounding brass and a tinkling cymbal.

Publications for sale at the Depository of

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS.

JUST PUBLISHED,

Price $2 50. 2 *Vols.*

THE REMAINS OF THE REV. CHARLES HENRY WHARTON, D. D., with a Memoir of his Life, by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey, for sale at the New-York Protestant Episcopal Press, 46 Lumber-street.

A VOICE FROM THE CHURCH.

Just published, and for sale at the Protestant Episcopal Press, "A Voice from the Church."

☞ The avails of this publication will be devoted to the Protestant Episcopal Tract Society.

Just published, ANSWER TO A REVIEW (in the Quarterly Christian Spectator) of "Episcopacy Tested by Scripture." Price 12½ cents. For sale at the New-York Protestant Episcopal Press, 46 Lumber-street.

Also for sale, published by the New-York Protestant Episcopal Tract Society, "*Episcopacy Tested by Scripture.*" Price 5 cents.

And *The Authority of a Three-fold Ministry in the Church*, Bishops, Priests, and Deacons; proved from the New Testament. By William Hey, F. R. S. Price 2 cents.

THE WHOLE COUNSEL OF GOD.

For sale at the Protestant Episcopal Press, 46 Lumber-st. price 13 cents,—The Whole Counsel of God; a Sermon preached in Christ Church, Hartford, on Sunday, July 7th, 1833, at an Ordination by the Rt. Rev. T. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut, when Samuel Starr, Caleb S. Ives, Oliver Hopson, Isaac Smith and John D. Smith, were by him admitted to the Order of Deacons. By the Rt. Rev. George Washington Doane, A. M., Bishop of the Diocese of New-Jersey. Printed by Request.

B. Curtis Brown, *Print.*